

AN  
HARBING  
FOR THE  
King of Glory

OR,

A Treatise on Luk. i. 17. opened  
the due preparations of a person and people  
for a saving entertainment of the Lord  
into the heart; and for a special enjoyment  
of him in Gospel-privileges.

By T. Jackson

Prepare ye the way of the Lord, make  
the Desert a high way for our God;  
Valley shall be exalted, and every  
and Hill shall be made low; and  
shall be made strait; and the  
plain; and the glory of the Lord  
revealed; and all flesh shall see it.  
40. 3, 4, 5. Read also Isa. 40.

London, Printed in Year 1700.









## The Preface.

**I**F yee ask me, whom I would speak with, and what my business is; I answer, it is yee all whose hearts the Lord hath touched with a respect to the Gospel; and yee also who have your faces towards Zion, that I have especially to doe with. My business is, that yee who are willing to hear, would likewise read, and consider these things: Not but that I could find in my Heart to turn aside to the most careless sinner, and treat with the most cruel Persecutor: but alas they will not hear, they will not read. O that you would give us the hearing, though ye come but to hear; and O that you would read, though but to scorn.



## The Preface.

However let them hear who have ears to hear; hear those, who come to you in the Name of the Lord, and hearken to them in his Name, with those Noble Brethren; see whether that which is spoken to you, be not so as you find written in the Word: and whether there be not a proof of Christ, speaking both in their Manifestations, and in your Souls.

And as ye refuse not them, who speak on Earth: O turn not from him, who speaketh from Heaven. I do not despair, but that God, who hath perswaded thee to hear, will also persuade thee to read, and consider thoroughly of what is before thee, that thy heart may not only be touched by the Gospel, but turned to God.

Will ye also who have your faces towards Jerusalem, read and consider these things? you are here concerned also, more especially those, who have their backs towards Zion, (I fear) who scarce have the patience to read the Title, much less the Treatise. Yet I expect, that the zealous Friends will hear his voice, which speaks not to the Earth only, but the Heavens also. Are ye not yet enough awaked to know the voice of your Beloved? O that he would make his voice more to be heard, and shew the lightning of his Arm. Are ye yet secure and free from excuses? O let him put his hand to the latch of the door; ye take hold of your own



## The Preface.

you out of your security. Is it not the voice of your beloved, who cometh leaping on the Mountains, and skipping on the Hills? doth he not speak, and say unto you, rise up my soul, my faire one and come away. For loe the Winter is past, the rain is over and gone, the flowers appear on the Earth, the time of the singing of Birds is come, and the voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vines with the tender grapes give a good smell; arise my Love, my faire one, and come away. O that it might be fulfilled which is spoken, the Bridegroom cometh, goe ye forth to meet him, then all those Virgins arose and trimmed their Lamps.

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Will ye also who have your faces towards Zion, read and consider these things? you are here concerned also, more especially those, who have their backs towards Zion, (I fear) will scarce have the patience to read the Title, much less the Treatise. Yet I expect, that the Bridegroom's Friends will hear his voice, which shakes not the Earth only, but the Heavens also. Are ye not yet enough awaked to know the voice of your Beloved? O that he would make his glorious voice to be heard, and shew the lightning down of his Arm. Are ye yet secure and framing excuses? O let him put his hand by the latch of the door; ye take hold of you, and shake



## The Preface.

Awake you out of your security. Is it not the voice of your beloved, who cometh leaping on the Mountains, and skipping on the Hills? doth he not speak, and say unto you, rise up my soul, my faire one and come away. For loe the Winter is past, the rain is over and gone, the flowers appear on the Earth, the time of the singing of Birds is come, and the voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vines with the tender grapes give a good smell; arise my Love, my faire one, and come away. O that it might be fulfilled which is spoken, the Bridegroom cometh, goe ye forth to meet him, then all those Virgins arose and trimmed their Lamps.

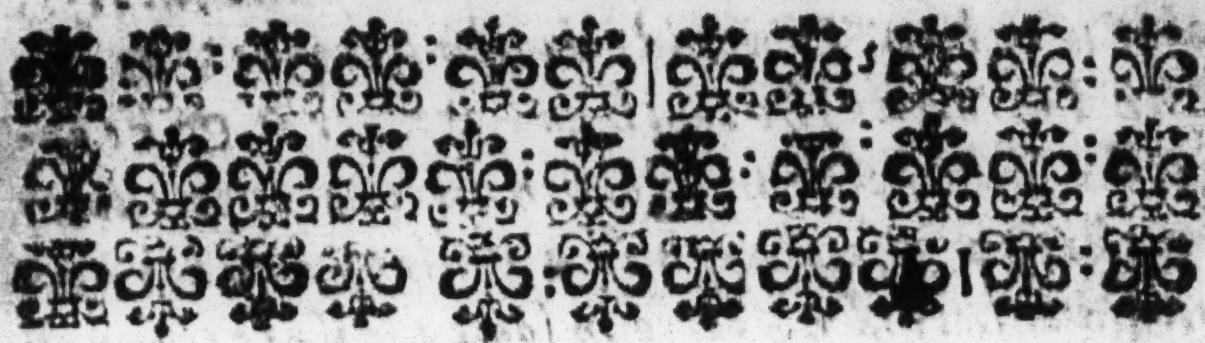
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The first thing I noticed  
when I stepped out of the car  
was the smell of the sea. It was  
a salty, bracing scent that  
filled my lungs. I had never  
before. The air was cool and  
refreshing. I took a deep breath  
and felt a sense of peace.  
The water was a deep blue  
color. It looked so calm and  
serene. I walked along the  
beach, feeling the sand under  
my feet. The sun was shining  
brightly, and the waves were  
breaking gently against the shore.  
It was a perfect day. I had  
found what I needed. I had  
found a place where I could  
be alone and at peace.





## The Dedication.

**I**T is the most glorious and gracious Majesty  
through the most precious and sweet Jesus,  
by his most holy and mighty spirit, (who  
can patronize the truth, pardon me, and prosper  
this design: from whom I have all, and to whom  
I dedicate all,) that I would dedicate this small  
labour of love unto, with all humility and reve-  
rence. Hoping that it is from his vocation that  
I have received these words of truth and life,  
therefore am I bold to seek him for their Pa-  
tron. what ever failings or wandrings he seeth,  
as to matter, or manner, those are from my self  
and for them I seek his pardon. It is his all-  
sufficiency



### The Dedication.

Sufficiency the truth needs for its Patron, and  
his rich grace I need to for my pardon.

It is with him also, I would leave the success,  
as it is to him; I would do the service; he can  
both Patronize the truth and prosper it, & he on-  
ly. His providence hath given me the opportunity  
for this purpose, though in a Prison; and his Spi-  
rit hath helped hitherto in some measure through  
manifold distractions: let him also prosper this  
undertaking, and perfect these beginnings. O  
that where-ever there is an eye to read, or an  
ear to hear these words, there he would be pre-  
sent to bear his witness in the Conscience, and  
bless them to the heart, that the true light, and  
eternal power may prevail according to his pur-  
pose and promise.

O that the Spirit may be poured from on  
high, that his Messenger coming more in the  
Spirit and power of Elias to prepare his way;  
he may come into his Temple, and great grace  
may be upon all: that his Name alone may be  
glorified through Jesus our Lord. Surely  
when he will assemble all of Jacob, and gather  
the remnant of Israel, he will put them together  
as the Sheep of Bozrah, and the flock in the  
midst of their fold, they shall make great noise  
by reason of the multitude of men; then the  
breaker up is come up before them, they have  
broken up and have passed through the Gate,  
and



## The Dedication.

and are gone out by it, and their King shall pass  
before them, and the Lord on the head of them,  
Mich. 2. 12, 13.

—Let now these Meditations of my heart, these  
words of my Lips, and these works of mine  
hands, be acceptable in the Name of Christ,  
with the Lord and all his: and let him most  
mercifully pardon the boldness of this attempt,  
in his unworthy Servant, who is less than the  
least of Saints, and of Mercies

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The



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*Doct.* **T**He Preface.

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1. What coming and appearing of Jesus Christ is here especially considered?

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    1. Mans good.
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1. The terrors of the Lord to the senseless.

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1. The terrors of the Lord to the senseless.

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1. The terrors of the Lord to the senseless.

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A 3

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*Ans.*



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1. His word.

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3. From



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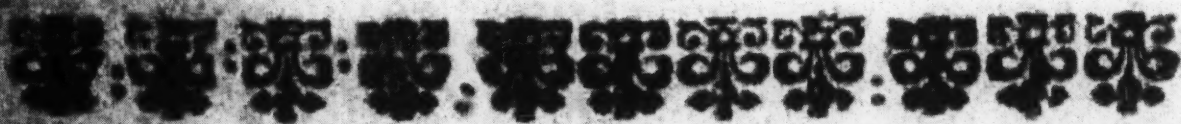




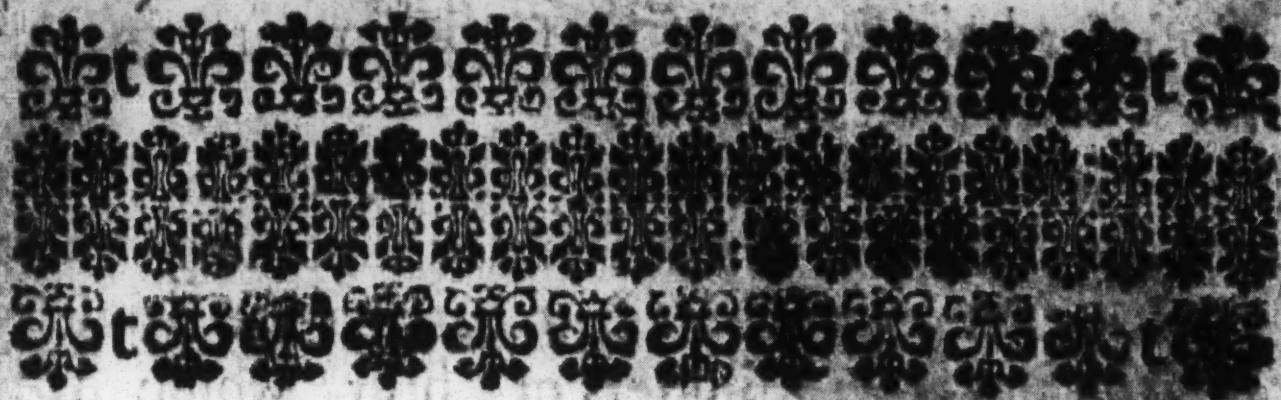
**W**ho would true rest in Christ possess,  
And Church on *Sions* mount here see,  
Should first pass by Mount *Sinai*:  
And travel through a *Wilderness*.

Who there shall dwell on *Tabor's* hill,  
Must through the Vail of *Beth* goe  
Mount *Gerizim*, and *Ebal* too,  
Doe open into *Canaan* still.

Send Lord, and thus thy way prepare.  
Then come, Souls save, *Sion* repair.







**Luk. i. 17. Last Clause.**

*To make ready a people prepared for the  
Lord.*



**H**is is a Prophecie of *John* the Baptist, the accomplishe-  
whereof, *chap. 3. 3. 4.* more fully explain it, in  
the spirit of God seems  
lude to some great Con-  
der, who sends his Pionie  
fore him to prepare his way, or some great Prince  
who sends his Harbingers before him, to prepare  
his Lodgings.



Christ coming in the flesh (here immediately intended) raiseth up and spirits this his Messenger to go before his face, and make way for him in the Gospel-administration: He sends him forth in the spirit and power of *Elias*.

As there is an Analogy betwixt the Messiah's coming into the world, and his coming into a Soul, or among a people: so betwixt the Ministry of *John* and other Ministers of Christ, whom he is pleased to employ for such a purpose, and when he hath such a design on foot.

And O that the Lord would send forth his Ministers at this day, in the spirit and power of *Elias*; a plain and powerful, a courageous and zealous Ministry, to prepare sinners for the reception of Christ, to prepare his people for the entertainment of him, that he may dwell in souls and societies, as in the primitive times.

### DOCTR.

There are certain solemn preparations of a person or people for the Lords coming into, and appearing unto them in a saving manner.

This great transaction is not without its suitable solemnity, I mean in ordinary: Christ becomes not thine, but there are treaties beforehand to oblige thee, yea severities to knock thee off from thy former Obligations: the promises of the Gospel are not regularly and effectually applied if the Soul be not considered under some answerable



swerable preparations; the priviledges & blessings of the Gospel are not imparted hand over head, but the subject must be first duly qualified; This necessary and ancient truth too much obsolete and antiquated, must be first explained, then confirmed, so applied.

1. What the coming and appearing of Christ is, that is under present consideration: his coming in the flesh, in person, had its preparations; so his coming to Judgment more particular or general, must have its preparations, *Amos, 4. 12. Mat. 25. 6, 7.*

But I shall insist upon his coming and appearing more appropriate to our case, and also intended in the Text.

1. His coming and appearing to a particular soul, when the Lord Jesus comes to bestow himself on, and apply the promise to the soul, to take the soul into a new Covenant with himself, that it may be invested in the priviledges, and enriched with the blessings thereof, *Job. 1. 11, 12.* he came to his own—many then as now pretended to be his own, to whom he came, but they had not entertainment for him. If Christ be on the coming hand towards poor Strangers, or meer pretenders, see to it that you receive him, and how you receive him: would he be yours and dwell with you? O serve him not as too many did, when he came into the world.

This will concern the Saints, who are indeed his



(4)

own, and yet he hath withdrawn himself in measure from ; for he is not with you alway as at first; but as the Martyr said, *is coming and going*; sometimes he is not with you, as you have experienced or may expect, *Psal. 63. 2. that I may see thy power and thy glory as I have seen it.* Oh when shall those days of thy right hand dawn again, that I may hear thee speak with that power, and see thee shine with that glory I was wont, *Psal. 10. 2. when wilt thou come unto me*, as thou hast promised, and there are heart-preparations, and Family-preparations for that purpose : The Lord hath his seasons of renewing and enlarging his friendship and familiarity with thy soul. Thou hast thy preparation-work also.

2. His coming and appearing to a people in particular; his coming to set up his Kingdom, *Mat. 16. 28. the spiritual administration and pure order of the Gospel among Jews and Gentiles, that he might dwell amongst them, Act. 15. 16, 17. After this (that I have sifted Saints and slain the scoundrels, Am. 9. 9, 10.) I will return, and will build again the Tabernacle of David, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things :* as it was then, so it happens since, that through the Lords withdrawing, all goes to ruine ; as when a house is not dwelt in, it falls down ; but when the Lord



Lord returns, he repairs his house, that he may dwell in it, as men do in the like case: something he takes down or throws down, which he will build better, or which men have built ill; and what is fallen down by reason of his absence, & thrown down by persecution, he raiseth up and restoreth in order to his dwelling among, and dominion over a people.

O that I may say providence shapes things, and the Spirit frames hearts this way; these are our wishes, if not our hopes, that the Lord may have some design in hand among us, *Rev. 11. 15. 19. 2 Thes. 2. 8. Let that be proclaimed and accomplished in our case, which is recorded Isa. 40. 9, 10, 11.* Surely some approaches of his presence, and advances of his work, have been made since the darkness and disorder of the Antichristian Apostacy; and though he hath now and then made a step back (as it were with one foot) and suffered an interruption of his work, yet he seems to be making a step forward, and taking up his work again. O that at last there may be a restitution of the primitive order of the Gospel, and presence of God, to the joy of his people, and the glory of his name.

2. What are the means of preparing a person or people for the Lord?

1. Providences.

1. Great Judgments, *Psal. 50. 3. a fire shall be kindled before him*, some sore affliction usually either goes



before the word, to make way for it, or follows soon after to seal instruction : we would not hear the word, therefore the rod speaks, *Mich. 6. 9.* *thou maiest say, had I not heard this voice, 'I had not been brought on my knees, on my face ; had he not thus broken thee in thy Relations, Estate, in thy body, yea in thy soul, there had never been such way for him into thine heart, nor couldst thou have thus poured out thy soul at his feet ; hadst thou not by this means been loosened from thy engagements, and awaked to look after thy commitments ; thou hadst not been so ready to hearken to him, and to follow him whither soever he leads thee.'* And Oh that the dreadful Judgments of darkness and war, of Pestilence and Fire, of burthens and banishments, might be the sad preparations to sweet enjoyments of him, and suitable services to him, lest he be put to take a severer course with us.

2. Great mercies, *Rom. 2. 4.* *as afflictions put us on and drive us, so mercies lead and draw us.* O what forbearance and deliverance is this ! O what an escape had I ! I was under Arrest, yea upon the block, and yet he took bail and gave time ; this he hath done for me, for his people time after time, he assures and brings into the Wilderness, *Hos. 2. 14.* such kindness and bounty is the most potent Rhetorick, can perswade the soul any whither, to any thing ; the soul that God begun so sharply with, could hardly think he meant any good



good to it, but thou finds it otherwise; and this soul, that God woos more with favours haply thinks it shall alwayes be thus, but thou art got in to a wilderness at the second step, though not at the first; some God begins upon with affrightments, others with allurements, but usually, our fears or troubles come sooner or later; kindness hath a mighty influence to prepare and oblige us, *Rom. 12. 1.* this doth soften our spirits, & sweeten his way wonderfully. indeed God hath been con-  
 tending in his indignation, but of late he hath been con-  
 straining by his love, methinks this should pre-  
 vaile, how can we but melt and turn, when grace it  
 self is come down stretching out his arms to save  
 and receive, to pour down blessings of all sorts, and  
 pull us all to him by his gifts, he would make way for  
 himself, and by his kindness he would make us his  
 for ever: oh that we may never by neglect of his  
 mercy or our duty provoke him to withdraw his  
 mercyes and turn his hand upon us, *Heb. 2. 3.*

2. Ordinances, the Ministry of the word, the  
 more special means to make ready a person or  
 people for the Lord.

1. The word in its several parts must be made  
 use of for this purpose. the preaching of the Law  
 upon an Evangelical design is proper in a gospel  
 ministry, and is profitable for this end of preparati-  
 on; the law is still a School-master to bring us un-  
 to Christ. *Gal. 3. 24.* there is a preaching of the  
 law, yea of the gospel, legally; this is improper



and unprofitable, but the preaching of the law evangelically, and preaching of the lawes of the gospel must needs be of special use: that a Malefactor be proceeded against in due form of law, though mercy be shewed to him, it may be of singular advantage both to himself and others.

The word of the gospel also hath its use in the work of preparation, for the gospel hath certain solemn and general operations on the soul, before it come to a close and saving work, some knowledge affection, observation, which is only preparatory, not saving, this is apparent in *John's* hearers, *John* 5. 25 yea Christs own hearers also, yet these gracious words of the gospel are of great advantage to raise up ministerial hopes, and preparatory inclinations for the lifting up the latch and opening of his way into us.

2. The Ministry is a plain and powerful Ministry that the Lord makes use of in this preparatory work, a Ministry coming in the spirit and power of *Elias*, such was *John*, who was sent before his face to prepare his way, *Mat.* 3. 7. to 11. *Luk.* 3. 7. to 20 A Ministry that doth faithfully lay open the conditions of their hearers, and warn them of the consequences thereof: yet with compassion and wisdom. And O that God would sit as a refiner upon the sons of *Levi*, and pour down much of his spirit on them, that they may go forth in this spirit and power, that they may first be prepared, and so may prepare his way; for I humbly conceive that

We



we must be of another spirit, and our ministry of another strain than it is, before we can expect any considerable success in the work of preparation and conversion, &c.

3. What is the ordinary method and manner of these preparations.

1. As to a person, the preparation of a person for the Lord.

1. Its partly legal.

1. Arresting of the sinner, the spirit of God by the word of the Law arrests the poor sinner: here sin is discovered and irritated, thou art the man, that hast thus and thus sinned, and must answer it: the office of the spirit is to convince of sin, *John 16. 8.* and this is the use of the law, *Rom. 7. 7, 8, 9.* *I had not known sin, but by the law, yea sin takes occasion by the commandment, and revives as it were. I arrest thee, saith the spirit of God according to the law, in the name of the holy and Almighty God as a sinner, and as a transgressor in such and such particulars.*

Hereupon sin is exasperated, and the sinner falls a struggling, but all in vain, along he must go, all thy strivings are but as a bird in a snare, the more it strives, the more it is entangled, yeilding were thy best course in this case, *1 Cor. 14. 24, 25.*

2. Arraigning of the sinner. hereupon, he hath his mouth stopped, and he is condemned, to the bar must the sinner go, there hold up his hands, be found guilty, and have his mouth stoped by the law,



law, *Rom. 3. 19.* Oh sinner thou canst not deny but thou art so and so guilty : and thou hast nothing to say why sentence should not be pronounced, accordingly sentence is past, and thou art a damned wretch both in the Court of the law, and of thy conscience, *For cursed is every one that continueth not in all things, which are written in the book of the law. Gal. 3. 10.* Every word is the weight of a millstone, like the last sentence, every syllable breaths fire and brimstone : what ? every one cursed ? that doth not all ? that continues not to do ? O the stinging of this law to eternal death ; all this while it may be, not a whisper of mercy, a smile of favour from the judge, but by-standers it may be cry alas for thee, but help they cannot, and what can their pity avail thee ?

3. Committing of the sinner, the spirit of bondage is thy Gaoler and Gaol too ; take him Gaoler, and immediately thou art clapt up in close prison, this is that concluding of persons, *Rom. 11. 32. and receiving the spirit of bondage, Rom. 8. 15.* some are thrown into a deeper dungeon, and have heavier irons laid on them, irons that enter into the soul, thy mouth shut before ; now thou shut up, never to come forth for ought thou knowes, unless to execution, *Psal. 88 6. a prisoner in a pit where is no water, Zech. 9. 11.* yea every door and window fast shut and barred : no way or glimpse of hope on this account. O do but think the case of such a one, and how doth it strike cold to thy heart, and



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and make tears stand in thy eyes, how much more when it is thy own case.

4. Confounding of the sinner, then doth the spirit of God in the ministry of the law fill thee with confusion by reason of those fears are upon thee and thine inability to help thy self, *Rom. 8. 15.* the spirit of bondage is a spirit of fear, a fearful looking for of judgement, every moment fearing thou shalt be drawn forth to the execution, and be thrust down out of this dreadful dungeon into the bottomless pit; thou shakes with fear at the shaking of every leaf, least it be the sound of the feet of that King of terrors, whom hell it self follows after, it may be, much of thy life is subject to bondage, through fear of death, *Heb. 2. 15.*

All this while thou labours to help thy self, but all in vain, for alas! thou knows no way but to follow righteousness by the law, *Rom 9 31.* the wayes and travels of men on this account are unexpressible both among Papists and Protestants, thinking to expiate and satisfie, to cleanse and quiet, by doings and sufferings, by tears and almes, but none, nor all of these availe before God, in thy present state and way thou art in; but at best thou stir, yea sinks down in despair, for it were much more dangerous if thou shouldest find the life of thy hand, presuming in what thou art and doest, which doth only a little charm thy troubles, and delude thy soul for a while.

2. Its partly Evangelical, now come we to speak of



to speak of the Evangelical part of the preparator  
work on a soul.

1. The apprehensions and affections of the soul, upon the report of a Saviour, and salvation held out by the gospel, there is a name given by which thou mayest be saved, *viz.* Jesus Christ, and none but his, *Act. 4. 12.* take the poor soul in the case before mentioned, and these tydings being apprehended in the general notion of them, must needs much affect it, with what an acclamation of joy were these tydings brought into the world by the heavenly host, *Luk. 2. 14.* and it must needs something affect these souls who are more concerned; this is something saith the poor soul, that one is come, who hath power to save from sin and wrath: the law said nothing of this, nor could I imagine any thing of this nature; methinks that Mountain of presumption which the law found in me, is sunk into a vally of despair in my self: and the vally of despair which the gospel found sunk in me as low as hell, begins now a little to be lifted up, my hopes and desires are a little erected hereupon.

2. *That Christ came to save sinners, the cheif of sinners, 1 Tim. I. 15. 'a faithful saying, and worthy of all acceptation,* do but think how a company of poor condemned persons are affected when they hear one is come to town, who hath power to pardon all, and a purpose to pardon some, yea of the worst in the pack: though none of them can tell he is the person intended. O might the poor law-struck  
soul



soul say, if he be come down from Heaven laden with grace, bringing salvation, yet it may only be for the Righteous, at least, for those that are more Righteous than I. O no, no, *he came for the sake of sinners, to call sinners to Repentance*, Mat. 9. 13. This must needs a little further hearten the poor wretch, & make him hearken further; thus God lets in Gospel-light by degrees, and the distressed soul is raised by degrees to prepare it for that saving entertainment of Christs closure with the promise and participation of the blessings of the Gospel.

3. The Gospel shews, and the soul apprehends next, that *Jesus Christ came to seek and save that which is lost*, Luk. 19. 10. such as are lost in their own and others thoughts, being without means and hopes, as *Zacheas* was; he was not a lost Sheep of the house of *Israel*, but a Stranger, a Gentile: thou art not brought up in a Religious Family, thou liv'st not under the powerful means of grace, therefore thy condition seems most forlorn: yet he comes to seek thee, who could'st not seek him; nay, there was none to seek him for thee, *Isa. 65. 1.* yet more, he comes not only to seek thee with the Candle of the Gospel in some blind corner of thy filthy dungeon, but to save thee also, to draw thee out thence. O how must this affect the poor soul, and prepare it for any terms, that Christ should send after it, and seek it out in such a Country and Family; sure mercy was as like to miss thee as any one



one, therefore, how must thou needs entertain it.

4. The Gospel holds out to the soul, not only the light, but the power also; go saith Christ, and to his Ministers, *and Preach the Gospel to every Creature*, Mar. 16. 15. if he be not a Devil, let him have a Saviour and Salvation rendered; choose where he dwells, or who he is; but they will say, how must I come by him and his mercy, when rendered: tell them they must believe these offers, *they must receive me as I am most freely offered, and they shall have everlasting life*, Joh. 3. 36. else they shall not see life, but the wrath of God abides on them; tell them also, *they must Repent, and put away their sins*, Mar. 1. 15. *they must turn or dye*, Ezek. 33. 11.

Indeed these are gracious terms (saith the soul) they are holy terms; but alas, what am I nearer, for I cannot fulfil these terms; I cannot believe and repent, but he breaths life as well as brings light, he gives power as requires duty, else mercy would fail here; for we have not these graces, nor might to these duties; Faith is his gift and operation; Repentance, he grants, and we cannot pour out our hearts in the acts of that grace, but as he poures his spirit into us.

The first rank of promises is absolute, which are of grace, and take hold of a soul prepared in the sense of its want and weakness, its these promises the soul first takes hold of, Jer. 31. 18. Ephraim be-



beremoaning himself under an incorrigible untractable heart, crys out, *Lord turn me, and I shall be turned.*

When a soul is thus instructed and wrought upon, thus humbled and raised, sure there is but a little betwixt it and mercy; the soul is prepared and the Messenger of the Covenant shall suddenly come into his Temple, *Mal. 3. 1.* thus far of the method and manner of preparations as to a person.

2. As to a people; before we spake of the preparations of a person, now of people; before of a soul, now of a society to be a Temple for the Lord.

1. He prepares and raiseth up instruments for Temple-work; some are extraordinarily furnished and sent forth, *Haggai and Zechariah, Ezc. 5. 1, 2. Hag. 1. 13, 14.* by whom God stirs up all the rest in their places? I the rather instance their case, because I humbly conceive it plainly points at our case, if it do not tipifie it: Paul was a *Master-builder*, *1 Cor. 3. 10.* he planted Churches as he converted persons; there are also more ordinary instruments which the Lord gifts and sends out for the work of the Ministry, for the edifying of the body of Christ, *that God might dwell among them, Ephes. 4. 8, 11, 12. Psal. 68. 18.* yea ordinary Christians have their work this way, *1 Thes. 5. 11, 12.* not only *Bezalel and Aboliah* skilled and spirited to this Tabernacle-work, but the very women spin and weave for this purpose,

yea



yea they may and ought not only \*provoke one another , and help one another , but excite and encourage their Ministers to take heed to their Ministry they have received in the Lord, that they fulfil it, *Col. 4. 17.* if ye see this come to pass, that the Lord is thus preparing and raising up the spirits of his Servants, then is some good work to be don ; if the Servants be in fight, the sound of their Masters feet is behind them.

2. He brings and fits materials ; not the ruins and rubbish of old Temples searched only, but the high-ways and hedges , that materials may be brought to the place, and wrought for the purpose , *Luk. 14. 23.* the gathering of the people must be to him, yea by him, that he may pick out and prepare materials for his building. O what pulling down of thoughts and imaginations to bring them into the obedience of Christ ! *2 Cor. 10. 4, 5.* O what hewing by his Prophets, and slaying by the words of his mouth, *Hos. 6. 4.* O what roughness to be made smooth ! and what crookedness to be made straight, that we may be taken off our crooked way, and be fitted for the smooth ways of the Gospel, *Luk. 3. 5.* *Wisdom hews out her Pillars, when she builds her house, Prov. 9. 1.* such as must be Pillars in Gods Temple must have more hewing and polishing, that they may be for support and ornament : nay, unless he be humbled and framed, no man will lye handsomly, and serve usefully in the Lords building



ing : we may therefore conclude hence what is to do, when we see him drawing timber and stones to the ground, hewing & fitting for building: sure he is about to repara or build, yea come & dwell if there be suitable preparations ; it were well we looked liker a people for God and mercy under these various dispensations, in this respect, than yet we do.

3. He instructs and influenceth suitably, the main principles he instructs us first in, and accompanies his teachings with suitable influences, Jesus Christ in his several offices & spiritual influences according to the word, is our only foundation, Christ personally considered, is the only foundation, even in this matter also, 1 Cor. 3. 10. so Christ doctrinally considered, Eph 2. 20, 21. & practically, Mat. 7. 24. is still all the foundation we must have, *this is the foundation & id in Sion, Isai. 28. 16.* Yea on which he layes *Sion, Isai. 14. 32.* The sound owning and confessing of whom is a sure rock, *hell gates shall not prevail against. Mat. 16. 16, 18.* tradition and custom, notion and form are but a sandy foundation, we must dig past them, the great principles must be laid deep first in our souls, else we are not duly prepared, it is on Christ only we must be built, and in Christ only we must be united, and both by his spirit. when we build besides this foundation, or make our own opinion too much the bond of union, or are influenced by secular considerations, things will not frame : would the Lord but knock us off all our other bottoms, and



shake out of us all other principles, that we might come to the right bottom Jesus Christ, and be principled by his spirit, things would hold ~~as~~ better, and succeed better, *It is in him all the building is fitly framed together, and groweth into an holy Temple in the Lord: in whom yee also are builded together for an habitation of God, through the spirit, Ephes. 2. 21, 22.* So that, when ye see the people of God instructed by the anointing, not by the teachings of men: and yee see them insisting on the main things, not laying stress on other things more then is meet: then is God spiriting them and preparing them for himself in such a work.

4. He works them to entire resignation to him, and resolution for him, he calls you *to his foot, Isai. 41. 2.* and brings you to lay all down there, you reckon it may cost you all, *Luk. 14 28.* reputation and interest, relations and estate, body and life must be resigned, else we are not prepared, that thing we are not resigned in, will turn him in the door, will turn us out of his way, he giveth you resolutions to follow him fully, the work is his, he whose name is the branch, grows out of his place, and builds the Temple, *Zach. 6, 12, 13.* the Lord must go before you, you must not make such haste as to step before him, *Isa. 52. 12.* but as you see him going before you, there must be a heart in you to follow him closely, fully; you know not whether he will



lead you, only you know thus far he hath led you, and you will follow the Lamb *whenever he leads you*, Rev. 14. 4. it is enough that you are satisfied step by step, that you are in his way, and he leads you, there is not only a receiving of him, but a walking in him, not only a rooting in him but a being built up in him; a holding of the head, and holding that communion with him, that we *encrease with the increases of God*, Col. 2. 6, 7, 19. there must not only be a laying of the foundation, but going on to perfection, Heb. 6. 1. adding one stone to another, one story to another, grace to gifts, grace to grace, duty to duty, one degree to another, knowledg and grace and duty in the business of Church communion is not perfected at once, but thy resolutions must be to follow on to the utmost, as God reveals and leads. O when yee see this, that persons are not adicted to a Party, nor sitting down in their present state, but are given up to the Lord and to his people by the will of God, resolving to put in practice their professed subjection to the gospel, then say, *here is a people prepared for the Lord*.

4. General head for explication of the point, is to you some cautions as to this doctrine of preparation, least we mistake and fall into error on either hand, its the preparation of a soul for Christ in particular, I now especially speak of.

1. These preparations for the Lord, for grace are



of the Lord, of grace, this must be still remembred. *The preparations of the heart in man are of the Lord, Prov. 16. 1. He prepares the heart and inclines the ear, Psal. 10. 17. I know the way of man is not in himself, nor is it him, that walketh to direct his steps. Jer. 10. 23.* If there be any good motions towards the Lord, they are of him, who is the beginning and the ending, yea these preparations are of grace though they may look very unlikely at present; grace may put on a strange vizord, and may look grim upon a poor soul; *Paul was knocked down to the ground, and yet he was called by grace, this we must take along, that we begin the work and lay the stress of it where we should least we wrong God, and he blast the work.*

2. All antecedanious workings are only in way of preparation, not in way of causation, what goes before our recieveing of Christ and closing with the promise, is but as a preparation in order to such an end, not as a cause procuring such an end, there is no merit at all in those preparations, nor any necessary connexion, as if they were saving qualifications, for till faith, till Christ, there is nothing we can call saving: *till we have Christ, we have not life, 1 John 5. 12. Without faith it is impossible to please God, Heb. 11. 6. Nothing avails us savingly until faith, Gal. 5. 6. Nothing more plain, than that these common workings may end in nothing, how many have had convictions*



victions and troubles, yea large affections and actions, and yet fell away, the elect of God being under such preparations, the promise shall take hold of them in the accepted time, but on our part (as one observes) we cannot conclude certainly of such, only charitably, when wee see persons under the means, & under such workings, we look on them, and they on themselves as in a hopeful way and method, but the issue cannot be certainly concluded.

3. The solemnity of preparation-work is not alway alike, but the substance of it must be the e: its understood that we speak of adult persons, in the Primitive times the word was more eminently and evidently quick and powerful, because of that extraordinary measure of the spirit, *Paul* three days under the work of preparation, the *Coaler* it may not be three hours, *Zachens* it may be not one, when one is converted at death, or in some special cases, God may put forth his prerogative, and do the work in an instant, but I humbly conceive he ordinarily layes siege to the soul, and proceeds more solemnly, we must not limit the holy one of Israel, whose sovereignty must regulate the whole work, as to the legal and Evangelical part, the manner and measure, the time and every circumstance of it, we must submit to his wise providence, and wait on his good spirit, withall having a due respect to the safety of the way and certainty of the end.

4. There may be an error in laying too much



stress on the preparatory work, as well as in slighting of it; the ordinary extream is in slighting and flubbing of it over, Isa. 30. 9. to 14. *they would not hear the Law of the Lord, they would not have the Prophets to Prophecie right things, but smooth things and deceit; they say, get yee out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us; therefore thy iniquity should be to them as a breach ready to fall, swelling out in a high-way, whose breaking cometh suddenly at an instant: such shewing of pillows under arm-holes, and daubing with untempered mortar the people loved in their Prophets; in Ezekiel's time, men naturally are not affected to such doctrine; but I hope it takes better generally with those that hear it now adays, which may be a good Omen.*

But the error on the other hand may be no less dangerous, though less ordinary, when persons have notable means and priviledges, yea great gifts and good affections, but especially if they have been under deep humiliations, and come up to high performances; they may rest in these, and glory in these, which 'proves a woful snare; this was the dangerous Rock the Jews split upon, who were apt to alledg, *they had Abraham for their Father, Mat. 3. 9. they did rest in the Law, and persued Righteousness by it, Rom. 2. 17. 9. 31.* Its that we are all apt to by nature, it being so agreeable to the first Covenant, under which we  
were



were Created; whence it comes to pass, we would patch up something of our own to be a saviour, we would take up with somewhat short of him, or bring something to share with him, but no flesh must glory in his presence, yet this doth not reflect upon this doctrine of preparatory working, because some pervert it to a quite contrary end, to what is intended, for the right use of preparations is to weary us out of a state of nature and way of sin, yea out of our own righteousness and sufficiency, that we being nothing but vileness, weakness and misery in our selves may entertain the grace of God upon its most free, yet holy terms.

5. We must put a difference betwixt the preparations of sinners and of saints. Rom. 8. 15. *We have not received the spirit of bondage again to fear*, those that are in Christ and under the promise, are not subject to those legal terrors others are: indeed the word threatens believers themselves with death, if they live after the flesh, Rom. 8. 13. *And they are commanded to fear him that can cast both soul and body into Hell*, Luk. 12. 5. And so far as believers may degenerate and decline, so far they may have their just fears arising from the spirit of God, as David and Haman had, and God may let loose the evil spirit, who troubles the Saints with dreadful terrors more than there is just cause, as in the Case of Job Ch. 6. 4.



The state believers are in, and the Covenant they are under, must needs make a difference both in the principles of their troubles, and in the certainty of their issue; they have other motives of fear, they have not so much of this Argument of fear as others have; they have principles of faith and love withal, and a gracious issue shall work out as to them, which may not as to others.

6. We must acknowledg the variety of Ministerial gifts in this respect, and beware of neglecting any; *there are diversities of gifts and operations, but the same Lord, the same spirit, 1 Cor. 12. 4.* One may be more properly stiled a *Boanerges*, another a *Barnabas*; few are both Sons of Thunder and Consolation: indeed when either legal severities, or Evangelical sweetneses are denyed or neglected in a mans Ministry, I question the soundness of it, for we must with-hold nothing that is profitable, we must not shun to declare the whole Counsel of God: hearers must bear a Ministry that is more instructed and spirited for the preparatory work, and they must not slight that Ministry which may not be so much for this purpose; in this case Ministers are but instruments, they are nothing, can do nothing, but as its given them, and they are assisted, they are empty Pipes, if he empty not the golden oyl into them; and as he fills them with the unction, so they are filled, they do nothing by their own power nor holiness, it is the grace of God, the spirit of Christ doth all



if *Gehazi* be sent, and the staffe laid on the Child, yet no life, till *Elisha* come and stretch himself upon the Child.

The Fifth Head I shall speak to for Explication, is, what the result is of these preparatory workings, when the work of grace on the Soul proves saving; for it is ordinary and obvious that there are preparatory workings which never issue in a saving closure with Christ in Covenant; therefore a Soul would be satisfied in this, when it is that these preparatory workings on a person or people do issue in a saving work.

1. *When the strong man is overcome, that Christ may Reign*, Luk. 11. 21, 22. There is a strong man armed that keeps every soul whilst in a state of nature, that is the Devil by some special sin above other, till the stronger, which is the Lord Jesus, come upon him and overcome him, disarm and spoyle him: therefore when thou findest the Lord Jesus dealing with thy Master-sin, and in its strong hold, mastering it there, thou mayest conclude he certainly and immediately takes possession and sets up his Throne whilst he is dealing with thy others sins, or with thy Master-sin in some outworks of it; we can conclude nothing the reason of this necessity, often encountering and overcoming of our Master-sin, in order to Christs Dominion, lyes in this; No man



can serve two Masters, Luke 16. 13. Self is the great Idol must down, or thou must down with it into Hell; God will not dwell in, nor look unto any but humble, poor, contrite, trembling souls, *Isa. 57. 15. 66. 1, 2*, therefore fight not against small or great, so much as this King of thy Lusts; this we call not a preparation to faith, but rather a part of it; its not a preparation before Christ come, but rather his thrusting out of his Enemy when he comes; yet is not this Enemy so thrust out, as if he remained not at all, his life is continued for a season, though his power be taken away.

Its so also with a people, when God removes the *Achan*, then he returns; if our troubles and Convictions work not to this, that the accursed thing be destroyed from among us, *the Lord will not be with us any more, Josh. 7. 12. we must have the Valley of Achor for a door of hope, and our Vineyards from thence, Hos. 2. 15.* what may be our *Achan* that must be removed, that the door of hope may be opened. Is it not as then the *Babylonish* garment, the shekels of Silver, and wedg of Gold, some old patch of *Rome* in our new garment of Reformation, which makes the rent, some secular Interests running to our own houses, whilst Gods house is left wast; Come out, touch not the unclean thing, work while it is called to day; its well Ged hath in any measure whipped us out of our wandrings, and whipped us up to our duty. Let



Let Jesus Christ alone be the head of Souls and Churches, other Lords besides thee (**O** Lord our God) have had dominion over us, *but by thee only will we make mention of thy Name*, Isaiah 16.

13

2. When there is a deading to the former Law-state, that thou may'st be taken into the New Covenant, this *Paul* expresseth, *Rom. 7. 3, 4. dead to the first Husband, which is the Law by the body of Christ, that we may be Married to him who is raised from the dead*; then doth he strike a new and everlasting Covenant with the Soul, *Ezek. 16. 8. yea a Covenant of Grace, according to the more gracious administration of it under the Gospel*, *Heb. 8. 6 7, 8, 9.*

Yet though Believers are not under the Law as a Covenant of works, but the Law is dead to them, the Ghost of this their dead Husband may haunt them, and disquiet them, as if they were under that old Covenant still, but this Law-spirit is their trouble, and they are truly dead to their Law state.

Therefore the enquiry is how the Lord hath taken thee off from dealing with him upon those old terms of the Covenant of works, or in that old manner of the legal administration of the New Covenant; after thou hast sufficiently tyred thy self, and art sufficiently troubled with that spirit and course.

Thus



Thus also it is as to a people, when preparation-work is carryed on to its maturity, there is a deadning of them to the laws of men, that he may espouse them to himself in Gospel-Communion, *1 Pet. 1. 18 Redeemed from vain Conversation, received by Tradition from our Fathers*; humane Traditions and Impositions are great obstructions; we must be dead with Christ to these rudiments of the world, *and not as living in the world, be subject to these Ordinances*, Col. 2. 20. how far hath the Lord prevailed by all he hath said and done, to loose us from all other devotions and dependences, that we may be joyned to him, and one another in him: *so are the people, the body of Christ, and Members in particular*, 1 Cor. 12. 27. The Lord strike this stroke to dissolution, and tye this knot of Union by his own Spirit, which alone can do it.

3. When these preparations work to a separation from the world, that we may be invested in Gospel-priviledges: We must so hearken, consider and incline, that we forget our own people and Fathers house, *Psal. 45. 10, 11. then shall the Lord acknowledg and delight in us*: When sharper handlings have wearied you, and sweeter drawings have won you out of the world, then your preparations work to a good end, the Lord chooseth his out of the world, *John 15. 19. not to their loss, but to the enjoyment of far better pri-*



priviledges, we cannot have both worlds, two Heavens: O blessed exchange! *Moses* at years of discretion, in the height of temptation, thus judged not by the advantage of his *Aegyptian* learning, but by heroical Faith, so that he preferred the afflicted state of the Church here, and her expected glory hereafter, before all the honours, profits and pleasures *Aegypt* could afford, *Heb.* 11. 24, 25.

Thus also it is with a people, when separated from the world, then are they for Church priviledges, *2 Cor.* 6. 14, 15, 16, 17, 18. this the Lord drives at, it must come to this; Christ and *Belial*, believers and unbelievers cannot accord, the Temple of God and Idols agree not; would we have God to dwell and walk among us, we must come out, be separate, not touch the unclean thing, corruptions may creep into the best Church, which if tollerated, will drive away God and dissolve all: But what can we think of lying in a disorder'd state, wallowing in a corrupt state, yea shutting themselves in it on all hands, *Acts* 2. 39, 40. would we have the promise and seals of it to us and ours; we must be called, and come forth from among an adulterous and untoward Generation: by this time we have enough sure of these Task-masters, and Brick-kills, this Garlick and Onyons.

When



4. When this preparatory work issues in a breaking of from the natural stock of the first *Adam*, to be grafted into the spiritual stock of the second *Adam*, then is it to purpose. What ever cutting off there is by convictions, till there be a cutting off from the old root ; none of our fruit is good, till the tree be good, *Mat. 12. 33.* Christ is the true vine, and believers are the branches. *Job. 15. 5.* We must be grafted into him, that we may partake of spiritual influences and blessings from him, how many are driven out of open prophaneſs into outward performances, but have not changed their bottom and principle, a great profeſſion animated from meer Nature, by thy own ſpirit, yet may eminent ſaints ſometimes be of a ſtrange ſpirit *Luk. 9. 55.* *Yee know not what ſpirit ye are of,* but believers receive *not the ſpirit of the world.* *1 Cor. 2. 12.* In a duty, if they find not the ſpirit of Chriſt influencing them, they will not call that a duty, if there be not a ſpirit of faith, love, repentance, prayer, its no believing, loving repenting praying.

So as to Church-ſtate preparations muſt come up to this breaking of, *Rom. 11. 24.* The *Gentiles* muſt be cut of from the wild Olive, to be grafted into the good Olive Tree, contrary to Nature, (for we graſt into a wild ſtock,) too many act in Church-matters from common principles, and by a carnal ſpirit which ſuit not with the new Teſtament, which is a miniſtration of the ſpirit,  
2 Cor.



2 Cor. 3. The house of God is now spiritual, and therein are offered up spiritual sacrifices, 1 Pet. 2. 5. The spirit of Christ must lead both particular Saints and Churches in their several offices, what he calls them to, he now makes them willing and able to in the day of his power. *Psal.* 110. 3. And he encourageth them so, that they shall not be beaten from it. *Hag.* 2. 5. O that the Lord would thus spirit and prepare us for himself and service, that we may not fall short, and fall off in our personal or congregational capacity.

6. I shall now confirm the doctrine of preparatory workings through the Lords assistance, that God in ordinary observes this order, where the Soul comes of with Christ in the same issue.

1. Argument is drawn from Scripture instances and examples, its evident in *Johns* Ministry that he held this course, he came in the spirit and power of *Elias*, in their ministry, a strong wind, an Earthquake, a fire goes before to make way for that still voice in which the Lord was.

Yea a greater then *John* bears witness to this truth, viz. Jesus Christ, who is truth it self, the Prophecy of his ministry that went before him, speaks plainly to this purpose. *Mat.* 12. 20. *Its the bruised Reed he shall not break,* such he would strengthen: its the smoking flax he should not quench, but would kindle bruised souls, a smoking work Christ would apply himself graciously to that is souls prepared.



The text he takes in the beginning of his Ministry speaks also to this purpose, *Luk. 4. 18.* Its the poor broken hearted, captives, blind and bruised; that the gospel healing deliverance, sight and liberty must be preached to, that is persons so prepared must have such mercy applyed.

And when the spirit was poured down, the Lord observes the same order in the ministry of *Peter*, and of the rest of the Apostles, *Acts 2. 37.* *Those three thousand were pricked at their hearts, and cry out men and brethren what shall we doe.* I suppose this every where in its measure is either exprest and urged, or implied and intended.

2. Argument is drawn from Types and Parables, which argue to this purpose, for the scope of a Parable is argumentative, the *Aegyptian* bondage you know was Typical of the state of Nature; and deliverance out of it, of the work of grace. And how did the Lord make their burthens pinch them, and how did he protract the time of their deliverance, on purpose to prepare them for his appearing in that case? so the person stung with the fiery serpent might look up to the brazen serpent, a Type of Christ. So the *Babylonish* captivity typified our spiritual captivity, where they must be as prisoners in a pit without water, *Zach. 9. 11.* *Yea their bones must be dryed and their hope cut off,* *Ezeck: 37.*

So do parables argue to this purpose *Luk. 15. 17.* The Prodigals husked and croughs, his perishing  
ing



ing condition he is in, serve to bring him to himself, and fit him for his fathers house again. The creation of the world, which the Lord sets out this work by ; in that he first prepares the matter in forming the *Chaos*, so doth he set out the second birth by allusion to the first, wherein the *Embryo* is first formed, and there are pangs before there be deliverance ; he also sets out this work of grace by sowing of seed, before which must go the ploughing of the ground, which speaks this doctrine of preparation, also the Metaphor of building sets out the work of grace, and digging deep to lay the foundation on the rock, speaks the work of preparation, both that it should be, and what it should be.

3. Argument drawn from the necessity there is of this work, in order to the two great ends of our good and Gods glory.

1. There is a necessity on our part of this work of preparation, in order to our effectual participation of the grace exhibited. *Mat. 9. 12. The whole have no need of the Physitian, but they that are sick*, would the sick man receive his Physitian and potion, if he be not first sensible he is not well ? verily he would tell his Physitian he had not hit on the right door, and he would rather fling his potion in his face, so here, *Mat. 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you rest* ; would a man come to Christ for rest, who is not heavy laden ? verily he would rather



rather go anywhither, than unto Christ; we are partly driven by necessity, and drawn by loving kindness to him, who comes for binding up, and healing, but such as are torn and smitten, Hos. 6. 1. indeed the plaister will not stick on, if the wound be not prepared; as the poor unhumiliated wretch cryed out, *O here is a Plaister broad enough, but it will not stick on.*

2. There is a necessity also of this work on us, in order to that other end, viz. *the glory of God*; God will have things so ordered, especially in this matter, that he may have the glory, especially the glory of his grace, 1 Cor. 1. 29, 30, 31. *No flesh must glory in his presence, but he that gloryeth, must glory in the Lord*; an unhumiliated, unprepared sinner will never give God the glory of his grace, but he will give it to his supposed Righteousness or sufficiency, which is directly opposite to Gods gracious and glorious ends; the spirit of God in this work, blows away these Fig-leaves, yea blows down these self-exaltings, that Christ alone may appear and be exalted.

4. The contrary doctrine seems to render a great part of the word, both in the Old and New Testament ~~is~~ of small, if of any use, Rom. 15. 4. *whatever was written aforetime, was written for our Learning*; 2 Tim. 3. 16. *all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in Righteousness*; how much of the word is filled with convictions of mans wretchedness by nature, and with warn-



warnings of the wrath to come, if we continue in a way of sin? now shall a great end of a great part of the word be lost; *Act. 20. 20. 27. the duty of Ministers also, is to hold back nothing that is profitable for the people, but to declare unto them the whole Counsel of God.*

5. I argue from the experience of Gods faithful Servants; this hath been generally the way of their Preaching, and God owned it; and it hath been the experience of the Saints, who may deservedly be owned as such: Now the footsteps of the Shepherds, and of the Flocks are to be taken notice of, *Heb. 13. 7. Cant. 1. 8. ask your Fathers, and they will shew you, your Elders and they will tell you concerning Greenham and Dod, Preston and Sibbs, Rogers and Bolton, Cotton, Hooker, Shepherd, and hundreds such, what way they went in their Doctrine, and what success they had; enquire the experience of ancient, serious, spiritual and savoury Christians, and observe the way of Gods dealing with them. I know some noted, yea truly precious Servants of Christ, of late years, seem to go another way to work, but I suppose they dissent not in the substance of the thing if rightly stated, however we have a Cloud of Witnesses who are beyond exception.*

6. I argue from the lamentable consequences of the neglect of this Doctrine in Preachers, and of this work in Professors. I cannot assign a more probable cause of the lightness and looseness of



Professors than this, that this preparatory work is neglected : many who bear a great name now a-days, know not how to be serious and strict in their frame and behaviour, what can be the cause ? had these poor souls known the evil of sin, the terror of the Lord, could they be so vain ? if they had embraced the promise, and drunk of the River of his pleasure, could they satisfy themselves with such vain delights ? I fear those who so easily slide into their profession, will as easily fall from it, *read the Text and tremble, Luk. 11. 27. to 27. whilst the unclean spirit only goes out of a man, and is not cast out, whilst there is only some sweeping and garnishing, not breaking and changing, there comes seven worse spirits, and that mans last estate is worse than his first.* I wish it be not so with many of this generation.

Why is it that the Lord seems to slack his coming, and that his work goes on so slowly, and that there are such backnings ? is it not because we are not a people prepared for the Lord ? yea we want some in the spirit and power of *Elias*, who called for fire upon the Sacrifice, and turned the hearts of a halting people unto the Lord, so that they cryed out, *the Lord he is God, the Lord he is God, 1 King. 18.*

USE.



This serves first for information of the necessity of this doctrine, and work of preparation at this time : and oh that there were the voices of many crying in this wilderness, *prepare ye the way of the Lord make his paths streight.* that mercy as to souls and Churches might not thus stop at the door and stick in the birth : for this purpose let not only Ministers press, but people hear this doctrine, that we may be humbled as well as raised, repent of our sins as well as have some affections to that is good ; if the way of the Lord, the way of the people were thus prepared, we might proclaim to the humbled sinners, and to the daughter of Sion, that the Lord comes to dwell, to be king, and he brings salvation and reward with him, for his work is before him. *Isai. 57. 14, 15. 62. 10, 11.*

1. We need humbling as well as raising up, cry a loud and spare not, *lift up thy voice like a trumpet, Isai. 58. 1.* Let us lay the axe to the root in this work, *least the Lord lay the axe to the root in judgement, Mat. 3. 10.*

That the mountains of pride and presumption may be levelled, that every imagination and high thing that exalts it self against the knowledg of God, the obedience of Christ may be cast down, *2 Cor. 10. 4, 5, 6. That all flesh may be as grass, and all the goodliness thereof as the flower of the field, the grass may wither, and the flower fade, because the spirit of the Lord bloweth upon it. Isai. 40. 6, 7, 8.* That



That every valley of discouragement and negligence may be raised up, that all may be awakened and encouraged to look after Christ and grace to purpose ; that the Kingdom of Heaven may suffer violence, that persons may not only press into Meetings, but into the Kingdom, *and the Violent may take it by force*, as it was in the days of John, Mat. 11. 12. Luk. 16. 16. A Christ, a promise, a blessing we must have, yea, and may't have, what ever thou hast been or done ; let none say there is no hope in my turning, nor of my turning, that crooked things may be made straight, and rough things smooth, that the untowardness and roughness of mens spirits may be made pliable and plain for the Lord ; *it was not John alone who hath to do with a Generation of Vipers*, Mat. 3. 7. *nor Stephen alone, that hath to do with a people stiff-necked and uncircumcised in heart*, Act. 7. 51. that they only should need to handle their hearers so roughly, there are too many that need to be thrust into the very fire, and hammered more to the rule ; such is mens roughness, *it needs hewing by the Lords Prophets*, Hos. 6. 4. If the Lord will put them to endure harder things, and set them to his harder work, they must be content, and say, *here am I* ; none must be too nice to bear such dealing, the roughness of the file serves to take away the roughness and rustiness of the Iron.



2. We need repentance for our sins, as well as ~~with~~ some affections to what is good, *Johns* ministry was *the baptism of repentance*, Mat. 3. 2, 7. to 13. Yea Christs ministry is, *the kingdom of heaven is at hand, repent ye and believe the gospel*, yea there is a repenting that we may believe the gospel, *Mat. 21. 32.* and this hath special relation to this preparatory work, a legal faith goes before a legal repentance, if we believe not the threatening, we shall not bewail our condition on that account : a legal repentance goes before an Evangelical faith ; we receive not Christ unless we be sensible of our need, Evangelical faith goes before Evangelical repentance, (I mean in order of nature not of time,) for we mourn not for him with godly sorrow, unless we look on him by faith.

This repentance is both legal and Evangelical, as to the sight and sense of sin, we know the plague of our heart before healing, *1 King. 8. 47.* Yet is there a further sight and sense of sin, when we look on him, *Zach. 12. 10.* When we see our selves in the glass of Christs blood, it doth lay open sin in its colours, and wound the heart thoroughly, the sight and sense of sin, that ensues hereupon is more inward and ingenious, spiritual and sweet, lively and lasting.

As to confession of sin and confusion of face, that which goes before saving faith is hypocritical, or forced as in the case of Judas, *John wrung*



confessions from his hearers, *Mat* 3. 6. So mightily did the word prevail in *Pauls* ministry, *Act* 19. 19, 20. Though that might proceed also from a gospel principle, such confession of sin and confusion of face, as it is a branch of Evangelical repentance, is sincere and saving, free and full. *Ez* 9. 6. Is a pregnant instance, who could not look his gracious God in the face, whilst he is acknowledging his sin, thou wast confounded in fear under the apprehension of the greatness of that God thou hadst offended; now thou art confounded in love, under the apprehension of the goodness of thy God, whom thou hast grieved.

So as to hatred of, and turning from sin, there is a casting up of thy vomit, where saving faith is not yet come, which thou mayest turn again to, *2 Per* 2. 20, 21. So there may be a general turning of men to mind good things, which is but preparatory, *Mal* 4. 6. And in my Text, but the true hatred of sin and turning from it, which accompanies true faith is of a better strain, *Ezek* 36. 31. *Psal* 119. 104. loathing our selves, hating sin as sin, yea all sin, the other is forced and temporary, this is free and everlasting.

O that the Lord would pour such a spirit on his Ministers and a spirit of repentance on the people: its said of *Vincents Ferer*, who preached in such a spirit and power in many Countreyes of *Europe*, that every where there was repentance and reformation.



## USE II.

This serves to admonish and encourage particular souls, that they may be prepared for the Lord. Let me say something from Mount *Ebal* to you, who are yet senseless, that you may come under this legal preparation: then let me say something from Mount *Gerizim* to you who are sensible, that you may come under the Evangelical preparation. And, O that I could speak in the name and spirit of Christ. O that I could treat with you in his authority, and with his bowels, then would I hope it may not be without good success, fain would I not only mourn with them that mourn, but pity those that do not pity themselves.

Let me say this in general to you, if you continue in a state of nature and way of sin, you are damned for ever, if ye had a thousand souls, alas! is it I that say this? nay, it is the unalterable sentence of your Saviour and Judge himself, in his very gospel, with his own mouth, *Luke 13. 3. 5.* He saith it again and again, *except ye repent, ye shall all likewise perish, Mat. 18. 3. except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. John 3. 3. Verily verily I say unto thee except a man be born again he cannot see the Kingdom of God.* O what an exception is here in these three places against



against many a poor soul, me-thinks how these words should make both thine ears to tingle, and ringing a peal to thy Conscience night and day, thou art the man, thou art yet in a state of nature, in a way of sin: woe, woe, woe unto thee.

Let me say this further in the general to you, there is a Christ and a pardon, grace and salvation for you, even at this day, what ever you are, or what ever you have done, if yee will hearken to his call *and open to himself whilst it is called to day*, 2 Cor. 5. 19, 20. 6. 1, 2. God is in Christ reconciling the world to himself, not imputing their trespasses unto them. and hath committed unto us the word of reconciliation. Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God,

We then as workers together with him beseech you also, that ye receive not the grace of God in vain, for he saith, *I have heard thee in a time accepted, and in the day of salvation have I succoured thee, behold now is the accepted time: behold now is the day of salvation.* Wherefore as the holy Ghost saith, *to day if ye will hear his voice, harden not your hearts.* Heb. 3. 7, 8. O with what stretched out arms, what yerning bowels, what weeping eyes doth the dear Lord Jesus speak these words; how can thy hard heart do any other than dissolve and fly open; how can thy soul do any other  
ther



per then arise and run into that blessed bosom!

Now let me descend to particulars, and come to you severally one by one, to see whether I may ~~may~~ prevail with you, and you may yet be prepared for the Lord.

1. I must first speak to the ignorant soul.

I mean that soul which is ignorant of the main things; thou knows not the plainest truths to purpose, hadst never any spiritual sights of God in his greatness, of Christ in his preciousness, of thy self in thy wretchedness, of sin in its tinsfulness, of holiness in its beauty, of the world in its vanity, of the Judge in his Majesty, though thou hast some notion or dream of these things.

1. Thou who art yet senseless of thy ignorance, I must with a trembling soul, and with an aching heart tell thee from the mouth of God, that he who made thee will have no mercy on thee, *He will shew thee no favour.* *Isai. 27. 11.* For thou art estranged from the life of God, through the ignorance that is in thee. *Eph. 4. 18.* Yea, I must in faithfulness and tenderness to thy soul tell thee, that thou doest hereby render thy self incapable of good, by the means of grace, for thy closed eyes comprehend not the light, *Though it shine so full in thy face.* *John 1. 5.* And thou exposest thy self to all sin, and wrath, *John 12. 35.* For a man in the dark is obnoxious to an hundred temptations and dangers.



dangers he knows not, nor how to escape; thou art turning ever and anon into the foulest paths, and stumbling into utter perdition, which a little light would it may be startle thee from.

O that these dreadful words might awake thee, that thou would'st begin to rub and open thine eyes, to rouse and raise thy self, lest he say to thee *be ignorant still, untill I come in flaming fire with my mighty Angels, to render vengeance on them who know not God, and obey not his gospel, 2 Thes. 17.* let that rather be thy case, *1 Corinthe. 14. 24, 25.*

2. Thou who art sensible of thine ignorance, let me speak to thee; me-thinks there should be some trembling souls crying out, *what shall I do.*

O let me say somewhat to thee in the name and bowels of the Lord Jesus; yet is he willing thou shouldst lean and be saved, *1 Tim 2. 4.* yea, he sends his Ministers abroad to open mens eyes, and turn them from darkness to light, *Act. 26.* 18. how mean soever thou art, his School is free, not many wise, not many noble are called. *1 Cor. 1. 26.* how vile soever, yet hath he eye-salve for thee to anoint thy eyes with, that thou may'st see, *Rev 3. 18.* how blind soever thou art, yet he that commanded the light to shine out of darkness at first, will now make the light of the knowledg of his glory, to shine into thy heart in the face of Christ,



Christ, 2 Cor. 4. 6. what saist thou poor, dark, distressed soul? dost thou not yet lift up thy head, and open to him? O that the effect as well as the end of Christs coming in this word, may be, that many blind souls may see, Job. 9. 39. *turn thou at his reproof, and he will pour out his spirit upon thee, to make known his words to thee*, Prov. 1. 3. Shall I now leave this soul prepared to receive and hearken to Jesus Christ as his great Prophet.

2. I must next speak to the prophane person: by the prophane person, I mean not only the Atheist, the Blasphemous Swearer, the beastly Drunkard, the filthy Fornicator, the careless Sabbath-breaker, the desperate Murderer and the like, but thee also that lives in scandalous omissions, yea, suffers thy secret Lusts to live in thee.

1. Thou who art senseless of thy prophaneness, let me say some words to thee from the Lord also, and sing unto thee a sad song of Judgment. Alas poor wretch! thy doom is writ as with a Sun-beam on a Christal wall in the Gospel it self; yea, in every leaf of it almost; if thou obey not the truth, but obey unrighteousness, *to thee there is tribulation and anguish, indignation & wrath*, Rom. 2. 8, 9. And alas, what dost thou else? if thou live but in envyings and lasciviousness, or such like, *thou shalt not inherit the Kingdom of God*, Gal. 5. 19. 21.



if thy sin be Covetousness, thou hast not Inheritance in the Kingdom of Christ, *but the wrath of God comes on such*, Eph. 5. 5, 6. who make themselves their God, their glory their shame; who mind earthly things, and are Enemies of the Cross of Christ, their end is destruction, Phil. 3. 18, 19. O that I could speak this (as Paul did) and you hear it in a shower of tears; the very timorous, who will be frightened from Christ and duty by any temptations have their part in the lake which burns with fire and brimstone, Rev. 21. 8. the lovers as the makers of a lye, have no part in the New Jerusalem. Rev. 22. 15. in these and forty places more may'st thou read thy sentence, when Belshazzar amid'st his thousand Lords, and at his great Feast saw the hand-writing upon the Wall, how did his countenance change, his thoughts trouble him, the joynts of his loynes loose, and his knees smite together, though he know not the meaning of it? should'st not thou be much more affected, who readest the hand-writing of God, and knowest that it is against thy life? me-thinks thy Conscience should presently lie in thy face, and thy very heart drop out of thy breast, when thou hearest the voice of the Eternal God, and these words of his holiness.

2, Thou who art sensible in this case, let me sing a song of mercy to thee, and as I would call thee down with the one hand, much rather would I lift thee up with the other: indeed thou wilt

need



need some encouragement if thy Conscience be awakened, and thine heart affected as the case requires : art thou saying *there is no hope, O what shall become of me!* yet he saith after *thou hast done all these things, turn unto me, Jer. 3. 7.* Christ tells thee his Errand from Heaven, was to call such sinners as thy self to Repentance, Luk. 5. 32. not only to purchase Remission for thee, but to work Repentance in thee, else all would faile there : Nay, thou may'st lie fairer for Heaven, than many who think themselves in a far better condition, Mat. 21. 31. Publicans and Harlots enter into the Kingdom of Heaven before Scribes and Pharisees. O Sinners, stay and pause here a little, admire and adore, if this cannot enter into thee, yet further know, that God hath shewed mercy to as vile as thou art, 1 Cor. 6. 9, 10, 11. he reckons up a bed-rolle of the worst of men, as if he had raked the Channel for them : yet saith he, *such were some of you, but now ye are washed as clean as you are now in your sanctity, and as brave as you are in your gifts, yet ye were such as these* and Paul saith not this to upbraid others and exalt himself, for elsewhere he tells you what himself was, what a sinful, hateful wretch himself was, until the kindness and love of God appeared, Tit. 3. 3. but thou saist, if God have done so for Paul and others, he will not do so again to any, but consider, 1 Tim. 1. 13, 14, 15, 16. the grace of God was exceeding abundant to him the chief of sinners, a

blas-



blasphemer, injurious, a persecutor for a pattern to them that should afterward believe, that the greatest of sinners hearing that God shewed mercy to such a one as *Paul*, on purpose that he might be a monument and mirror of free grace, that his mouth and case also might preach his superlative grace to succeeding generations: hence might take encouragement to hope, though sunk in their fears, as in their sins to the lowest hell. O now saith the poor sinner, *why may not I have a Christ and obtain mercy?*

3. Let me speak to the sinner against light; the Lord knows there are many such in these days of light, who sin against light of nature, light of the gospel, light of ordinances, and light of providences, and light of Conscience, and light of examples, all light.

1. To thee who art senseless of so heinous sin, so sad a case, let me sound an Alarm from Mount *Sinai*, know thou this day that thy sin is highly aggravated, *Jam. 4. 17. to him that knoweth to do good, and doth it not, to him it is sin*; thy sin is sin with a witness, sin with a vengeance, uncloaked of its excuses, cloathed with its aggravations to purpose, *Job. 15. 22. thou art sure to have so many more stripes as thou hast had Convictions*, *Luk. 12. 47. if thou wilt put it to the utmost, in hell will Conscience tell over thy Convictions, and accordingly deal its lashes. O how will this make Conscience gnaw and tear thy Soul; at best, if thou repent,*



repent, thou must feel, so many more Scorpi-  
 ons on thy back, and pangs in thy breast, as thou  
 hast been guilty of sins against light : yea this  
 brazen Trumpet sounds yet louder, God will  
 soonest as well as soonest fall on thee, *Rom. 2.9.*  
 To the Jew first, he that had the most means  
 and light : and if thou look back into *Rom. 1.*  
*18. there the wrath of God is revealed from*  
*Heaven against all ungodliness, and unrighte-*  
*ousness of men, who hold the truth in unright-*  
*eousness ; if thou Imprison truth in thee,*  
 Heaven it self will pour wrath on thee, not  
 but that thou shalt have a shower of tears  
 too, *because thou wouldst not know in thy day*  
*the things that did belong to thy peace, Luk.*  
*19. 41, 42.* but I would hope better things  
 of thee, that thou wilt in time hear and fear,  
 behold and bewaile thy own folly in this kind.

2. To thee who art sensible of thy sinning  
 against light, would I speak something by  
 way of encouragement ; let me sound the  
 Silver Trumpet from Mount **ZION** : let  
 us hear what the still voice saith after-  
 ward to thy Conscience, which is roaring  
 on thee, and let me not leave thee till  
 thou be somewhat quitted, though thou  
 hast committed this great wickedness, yet if  
 thou dost not sin wilfully and finally, say not

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but



but that there is hope in Israel concerning this thing also. for.

Thou art yet under the patience of God, that is the case, *Rom. 1. 32.* and yet, *Rom. 2. 4.* The patience and goodness of God is leading thee to repentance, he hath held his hands off thee thus long, which is much that thou art not sunk into hell before this: this may leave thee some hope, that he may yet have some design of mercy upon thee.

Thou art yet also under the Ordinance of God, also this is some further encouragement to hope: things may do well in Gods way and time, though they be but bad as yet, thou hast not sinned so wilfully after thou hast received the knowledge of the truth, as to out-run the assemblies of the Saints, the Ordinances of God, *Heb. 10. 25. 26.* Probably the Lord may reach thee if thou be there, or if thou beest out-run the assemblies of the Saints, the preaching of the word: yet possibly thou art not gone beyond the prayers of the Saints, the Ordinance of prayer, *1 John 5. 16.* If thou have not sinned the sin unto death, they may ask life for thee & it shall be given, thou hast some praying friend, some admonishing friend, that will give God no rest, nor give thee rest. Sinners prize the Assemblies and prayers of the Lords people: and O that the Sun of the gospel-day may return back ten degrees for their sakes, yea stand still many a day for your soules good.

4. Let me speak by way of admonition and encouragement:



couragement to old sinners, that they may be prepared for the Lord.

Hearken thou old sinner, who hast sinned many a day, many a year, who hast survived many a calamity, publick and private, and art alive before him at this day.

1. Thou who art yet senseless, O what a rocky mountain is this, which the word of Christ and power of his spirit hath to prepare his way through? O that the Lord would make a way where he finds none, who can express the fearfulness of thy condition; so many years thou hast continued in sin, and so many acts of sin hast thou repeated: how must all this needs strengthen the habit of sin, harden thy heart, and fortify thee against the assaults of the word, the word speaks of thy condition as far gone. Jer. 13. 23. *It seems as hard for thee who art accustomed to doe evil, to learn to do well, as the Aethyopian to change his skin, or the Leopard his spots,* thou hast hardened thy heart against many a call through a long day of grace; yea thou art every day hardning by thy not hearing, not believing, not repenting, thou hast so hardened thy heart by continuing in sin, and standing out against God, that his heart is almost hardened against thee, to give thee up to hardness of heart, and swear thou shalt never enter into his rest, Heb. 3. 7. To the end me thinks this should strike thee cold to the heart, and make all the powers of thy soul to tremble. least thy day should be over, and thou



should even cry out with that woful woman, *call time back again, call time back again.*

2. Thou who art sensible of thy condition, if there be any of this sort, (O how few!) who are exceedingly cast down for your long delays, and disobedience to his calls, let such a vally be lifted up, let me not leave thee under thy dejections, God hath not spared thee all this while, nor called thee this day (I hope) in vain, what, though it be the *eleventh hour*, yet *mayest thou be called*, Mar. 20. 6. And though it be impossible with men, that thy *Aethiopian* tye, and *Leopards* spots should be changed, yet it is not so with God, with whom all things are possible.

Are thy sins of a double dy? and is thy trouble of a double dy? (for thy despair now will hold some proportion to thy presumption heretofore) *though they be as crimson, he will make them as wooll. though they be as scarlet, he will make them as snow*, Isa. 1. 18. Yea the same Prophet shews Isa. 43. 22. to 27. Concerning a people who were weary of duty, had wearied God with their sins, and made him even to serve with their sins: that yet he would blot out their sins for his own sake. Alas poor soul whose blood is cold within thee, and whose spirits are spent on vanity; who mournest because thou canst not weep, and thy very heart bleeds that thou shouldst serve the



the Lord thus : yet me-thinks these words should revive thy spirits, and warm all the blood in thy veins again.

5 Let me next speak to the back-slider. God knows there have been too many of this sort in this hour of temptation, who have been of high professions, under solemn engagements, have had flaming affections, and gone through brave undertakings : yet now alas, as if these things had never been, yea far worse.

1. To thee who art yet senseless of this thy case, what need is there, *that these thy crooked wayes be made streight that thou may be prepared for the Lord.* On how lamentable is thy case, ask David how sad it was to him, that he so fell after such advancement. Ask Peter how sad it was to him that he denyed Christ after he had said so much to the contrary, that we should break his commandments after such deliverance as we have had, should he not be angry with us until he had consumed us, *Ex. 9.* Hath he not hung up many in chains, (as it were) to be examples to us ? *1 Cor. 10. 5.* Dost thou not remember Lots wife, who was turned into a Pillar of salt, *Luk. 17. 32.* Oh my friends we have cause to fear some harder handling, either to recover us out of our back-slidings, or shake us out of our profession.

2. To thee who art truly and duly sensible of thy back-slidings, I must say something by



way of encouragement to prepare thee for mercy, yet is there hope and help in thy case also, Jer. 3. 12, 14, 21, 22. He hath bidden us proclaim these words towards the North, *return thou back-sliding Israel, and I will not cause mine anger to fall upon you, turn then O back-sliding children, and he will bring you to Sion.* O that there were now such a voice of weeping and supplications upon the high places, and as he saith, *return ye back-sliding children and I will heal your back-slidings:* O that ye would give that answer, *behold we come, for thou art the Lord our God, methinks now ye should all come, though ye have attempted before, and it hath come to nothing, try once again; I hope it is yet thy day of grace, if so, thou mayest find further help and better success, 2 Cor. 6. 1, 2.* But alas thou knowest not what to say, when thou returnest, thou hast so sinned: therefore he puts words in thy mouth, that thou shouldest say, *take away all iniquity and receive us graciously,* and he tells thee what entertainment thou shalt have, *he will heal all thy back-slidings and love thee freely, Hos. 14. 2. 4.* Seest thou not the prodigals Father with tears in his eyes, kindness in his countenance, yea running with open arms, not only to receive thee, but to meet thee, Luk. 15.

6. Let me speak to the formalist, thou who hast a dead form of knowledg or godliness, and if it be animated its only with false principles, and for self ends, who hast a name to live, but art dead.

I Thou



1. Thou who art senseless of thy state, O that God would speak some words, and do some work upon thee, for the lifting up of this vally, that thou mayest be stirred up into a better frame, know thou in the name of the living God, that his kingdom is not in word but in power, 1 Cor. 4. 20 That the kingdom of God is not without you only, but within you also, that your righteousness exceeds not the righteousness of the Scribes and Pharisees, and therefore ye shall in no case enter into the kingdom of God, Mat. 5. 20. But ye must fare as the foolish Virgins, Mat. 25. Who had not oyl in their vessels, saving grace in their hearts, and the power of godliness in their lives. Doth not thy conscience begin to stir? doth not all this touch thee, Isai. 33. 14 The sinners in Sion are afraid, fearfulness hath surprized the hypocrites, who among us shall dwell with the devouring fire? who among amongst us shall dwell with everlasting burnings? such fearfulness surprizing might prevent such dreadful burning.

2. Thou who art sensible of this thy state, O that God would make use of me to speak a word, for the lifting up of this vally before I leave thee, for its possible thou mayest be quickned and raised up, O that I may say the hour is coming and now is that the dead shall hear the voice of the son of God and live. John 5. 25. Nicodemus John 3. Was a Pharisee, a Doctor yet a stranger to the new birth; but the Lord Christ taught and wrought it before



he had done with him, and he after-ward owned Christ in the open day and in great danger, yea the Lord Jesus stands at the door of *Laodicea*, and knocks, though she thought her self rich increased in good and standing in need of nothing, yet if she would anoint her eyes to see and open her doors to Christ, he would come in and sup with her, and she with him. *Rev. 3. 20.*

O wonder of grace! waiting on such a people, as lukewarm *Laodicea*, but yet more than this the Lord humbles and bath mercy on *Paul* a proud and persecuting Pharisee, *Act, 9. Phil. 3.* Do not thou therefore conclude but thou may'st see and be made sensible, and so find mercy.

7. Let me speak to the Unbeleiver, to prepare thee for the Lord.

One soul believes not the evil which the Lord testifies against him, he believes not that its so ill with him and shalt go so ill with him as Preachers say: another soul believes not the good that is testified to poor distressed sinners, how should it once enter into them, that God should come into them, that God should be so good to them.

1. Thou who art senseless of this sin, O the height of the Mountain of mens presumption! and the depth of the Gulph of Mens infidelity! the Spirit was sent on purpose to convince of Sin, and especially of this evil of evils, Unbelief: and O that this blessed spi-



spirit would do his office and errand. *John 16. 8.* Thou who believest not, that God will deal so with impenitent sinners: doth he not say to the righteous, it shall be well with him, he shall eat the fruit of his doings? but to the wicked. woe unto him: it shall be ill with him, the reward of his hands shall be given him? *Isai. 3. 10, 11.*

Let me say this to thee, who believest not God, thou doest spit in his face and call him Liar, *1 John 5. 10.* Tremblest thou not at this? fearest thou not he should immediately stamp thee down to Hell and confute thy infidelity by his deeds instead of his words, and to thy sense instead of thy conscience. And thou who believest not the good that is towards thee, in the midst of the sense of thy own evil: I must say to thee, in the name of the Lord, that thou doest (as it were) by thy unbelief take hold of his hands, and hold them, that he should not do many mighty works in thy soul, *Mat. 13. 58.* What a thing is this, that poor souls should thus stand in the way of their own dearest mercy, and Gods greatest glory.

This the Lord takes ill above all other, this sin is the provocation, which he is most grievously grieved with, and doth most sharply avenge, *Heb 3. 10* darest thou then harbour that evil heart of unbelief? fearest thou not lest thou should fall through the same example of unbelief.

2. Thou who art Sensible of unbelief above



all thy sins, thou cryes out against thy self because of this, I have added this evil to all the rest, which binds the yoke of my transgressions upon me, and bars up the door of mercy: O the blasphemy of this my iniquity against the faithful God, and the bloodiness of it against my precious soul, thou cryest out with tears, *I believe, Lord help my unbelief*, O how much hath he said, and in what a manner, that thou mightest believe; yea what works hath he done that thou mightest believe, *John 14. 11.* And if thou questionest one word, thou mayest as well question all, the same word that saith *thou shalt surely dye if thou turn not*, saith *thou shalt surely live if thou wilt turn*, and so on the contrary, *Ez. 33.* if thou say, *thou canst not believe*, know that the Gospel is a word of faith, a word of life, *Rom. 10. 8. John 6. 63.* It begets faith, it breaths life, its not only the word on which we believe, but by which we believe; yea, he puts forth that greatness of his power to raise up faith in thee, which he wrought in Christ, when he raised him from the dead, *Eph. 1. 19. 20.* He prophesies over dead *Lazarus*, yea dry bones, yet this excuseth not means and endeavours, for they must roll away the grave-stone and loose the napkin, which Christ sure could also as easily have done, as raise *Lazarus* if need had been: O that the Lord would thus appear that we may no more have such cause to complain, *wh. hath believed our report, & to whom is the arm of the Lord revealed, Isa. 53. 1.*

And



And lastly let me speak to the Stubborn sinner,  
 O the crookedness and roughness that lyes in the  
 Lords way, the last which we mentioned, viz. un-  
 beleif and this. viz. wilfulness are the two main  
 strong holds we have to assault. Joh. 5. 40. *ye will  
 not come unto me that ye may have life*, this is the  
 result of all men, *will not*.

1. Thou who art senseless in this case, hear thou  
 also, if thou hast an ear to hear what the spirit of  
 God saith to thee, thou alas poor wretch art not  
 affected, but hearest thou not his cries and com-  
 plaints, *all the day long have I stretched out my  
 hands to a rebellious and gain saying people*. Rom.  
 10. 21. what rebellious and gain-laying, when  
 such arms are stretched out, and all day long too;  
 what if he wil now deal with thee in thy own way?  
 & with the froward shew himself froward, Psal. 18.  
 26. *How can thy heart endure, or thine hands wax  
 strong, in the day he shall deal with thee? wilt thou  
 walk contrary to him, he will walk contrary to thee,  
 and plague thee seven times more?* Leviticus 26.  
 18. 21. *and thou wilt find it hard for thee to  
 kick against the pricks. Wilst thou turn aside  
 after thy crooked wayes, the Lord shall lead thee  
 forth with the workers of iniquity.* Psalm. 125.  
 4. 5.

And now Conscience what sayest thou  
 to these things if thou canst not but con-  
 sent to them, then joyn with the spirit of  
 God



God to speak home to that wilful spirit of thine, that senseless heart, that it may hear also : and if it will not hear ( which God fo bid ) *my Soul shall weep in secret places for thy Pride* , Jer. 13. 17.

2. But if thou beest sensible, let me not leave thee helpless and hopeleſs in this caſe neither : thou poor Soul, art cloſe at ſalvation-work, and thou would work it out ; but O what fear and trembling thou art in, becauſe thou want'ſt willingneſs as thou would'ſt have, and power as thou needeſt : God to encourage thee, tells thee, *he works to will and to do of his good pleaſure*, Phil. 2. 12, 13. this is encouragement indeed , that he will begin and go through with the work ; *we cannot without him, he will not without us* : There is the day of his power, and then he makes his willing, *Pſal. 110. 3.* is it not the day of his power now, and if he will work, who ſhall let it ? who will not ſet in with him ? that caſe, *Iſa 57. 17, 18.* was a heavy caſe, no better than thine ; he ſinned , God ſmites and hides his face, but the ſinner goes on frowardly in the way of his heart ; what then ? one would have thought, God would never have looked after him more, but have given him up for ever ; nay, nay, *I have ſeen his ways, and will heal him, and lead him, reſtore comfort to him, and to his mourners ; firſt ſmiting him with remorse*, for Jer. 31. 18, 19 the Lord hears Ephraim bemoaning himſelf thus, *thou haſt chaſtiſed*



stified me, and I was chastised, as a Bullock unaccustomed to the yoke, turn thou me, and I shall be turned; and God doth turn him, and Ephraim Repents, and then Ephraim is a good Child and is well.

So that God hath bowed and broken such a heart as thine before now : me-thinks now that heart of stone within thee should yield and relent, yea become an heart of flesh; for this purpose is Christ gone to Heaven, hath left this promise and poured down his spirit, *Act. 5. 31. 1 zek. 11. 19. Zech. 12. 10.*

And now having said all this by way of admonition and encouragement, to prepare your Souls for the Lord, what remains, but that the Lord open your hearts, and take possession this day : *Lift up your heads O ye Gates, and be ye lift up ye ever lasting doores, that the King of Glory may come in, Psalm. 24. 7.*

### USE. III.

This is for Exhortation. Now let me labour with you all a little by way of Exhortation, that you use all means and your utmost endeavours, that you may be prepared and made ready for the Lord.

I. Who



1. Who are the persons concerned? who is it I speak to? All, *Act. 17. 30. Now God commandeth all men every where to Repent, be ye young or old, be ye high or low, be ye far or near.*

1. If yet in a state of nature, in a way of sin, the Lord calls on a very *Simon Magus*, who is yet in the gall of bitterness, and bond of iniquity, *Act. 8. 22, 23. O get ready and come, yea get ready for him who is coming down to you, that ye may reason together, Isa. 1. 16, 17, 18.*

Though hitherto ye have been secure and careless; yet now consider and lay to heart, *alas you are far from the Kingdom of Heaven, Salvation is far from the wicked, for they seek not thy Statutes, Psal. 119. 155. let God open thy eyes and reveal himself; do ye look into your condition, and look after him: you are in a possibility as being men yet alive, no offers of grace, nor calls to Repentance, if thy day be done, and thou gone; yea thou art under a probability, as being under the means of grace; thy time might continue, and yet thy opportunity be lost: Thou art yet in a remote capacity, reach after a nearer disposition; art thou under a possibility and probability, get also into a preparation.*

Such of you as are sensible and well affected, press after effectual preparation and participation, *sanctifie your selves and be ready, for the Lord is coming down, Exod. 19. 10, 11. let your ears be circumcised to hear, and your hearts circumcised*



to receive the unspeakable pledges of his most free, rich, and everlasting love: Think not much that there is so great a do to get thee ready, the business is great, and thy unpreparedness is great too; what a high and lofty one art thou to entertain! and what a solemn Marriage art thou to enter into! on such like occasions it is excused, when ye come into a house, and find all on heaps, and full of distraction; some rubbing, others scouring, they tell you such a person of note is to come, such a solemnity is to be performed, then you are satisfied, and the inconvenience is dispensed with. I say rest in nothing short of effectual preparation and saving participation. Say, *I must have my heart at that pass that it will close with Christ, with the Covenant, and touch in every point.* Nothing will serve but a mutual interest, that he be received as offered, and I resigned as required. O what affections and attendance, yet nothing, *I/a. 58. 2.*

2. It ye be in a state of grace and way of Righteousness, that ye get into a frame for the Lord, and into all his ways according to the present dispensation, *therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh, Mat. 24. 44. Let every Soul and Family make ready for him, Job. 11. 13. if thou prepare thine heart and stretch out thine hands towards him, if iniquity be in thine hand put it far away, and let not wickedness dwell in thy Tabernacle; then shalt thou live*



lift up thy face without spot, be stedfast and not fear, thou shalt forget thy misery as waters that pass away, thou shalt shine as the morning, take thy rest in safety. How doth *David* get himself and his Family in readiness for the Lord, *Psal. 101.* O what negligence and disorders are to be found in our Families as to the duties and disciplines thereof, both in matters to be done, and the manner of doing ! how shall the Lord do in this case ? shall he not come, or shall he take us unprepared ? how doth *Ezra 7, 10.* prepare himself to his work in his place ; need we not who are in the Ministry to prepare our heart to seek the law of our God to do it, and to *preach in Israel Statutes and Judgments ?*

Let every people make ready for him, if *a peoples hearts be not prepared, the high places will not down, 2 Cron. 20. 33.* Luther would have Idols first preacht out of the hearts of men. *David* being upon Temple-work, gives good example himself, begs that God would prepare the peoples hearts unto himself ; and wherein he had stirred any good affections in them, that he would also keep them up there, *1 Chrn. 29. 18.* Let Zion awake, arise, and shake off the dust of her earthly affections, and *Antichristian compliances* ; let her loose her self from the bands of her neck, those humane impositions she hath too basely stooped unto, let her put on her strength and her beautiful garments, *Isa. 52. 1, 2.* O that while we are standing be-



before him, we could obtain that place of mercy.

Why should we not get in readiness for him ? I would say something to move you to make ready and to make him welcome.

1. Do it for fear, this is a low consideration, yet allowed, the Lord works by our necessities, and upon principles of self preservation, fearest thou not considering all hath been said and done ? *know now that the axe is laid to the root of the tree, and if ye bring not forth good fruit, ye shall be hewen down and cast into the fire, Mat. 3. 10.* If now we receive not the Gospel better, If we bring not forth fruits meet for repentance, I am perswaded the the Lord will deal with us more roundly than ever, he will not lop the boughs but lay home at the root, *if it bear fruit well, if not, then thou shalt cut it down, Luk. 13. 9.* Thou shalt find no intercessors for thee, and they find no acceptance for thee, thou hast been under arrest ; upon thy humble confessions, fair promises or others intercessions, he hath taken bail, thou hast been let go : but it may be it shall not be so next time, thou mayest have the Serjeant to clap thee on the back, and away thou must go without bayl, he hath devised means, that his banished be not expelled from him, but if we do not now turn from our evil way,

F. he



he is devising a device against us, Jer. 18. 11. if we turn not, he doth whet his sword, he hath bent his bow & made it ready, he hath prepared for us the instruments of Death, Psal. 7. 12, 13. if we prepare not for him, he prepares for us. O how doth his infinite wrath lye in wait every moment to seize on thee without escape, and kindle upon thee for ever. O that thou wert wise, that thou understood this, and that thou wouldst consider thy latter end, Deut. 32. 29.

2. Be prepared, make ready for thy hope-sake, as thou hast any hope in the Lord, or ever hopes to be saved and find mercy, either here or hereafter; God hath richly prepared in the Gospel dispensation, his Oxen, his Fatlings are killed, all things are ready: he doth earnestly invite also, come ye to the Marriage of his Son, yea to be Married to his Son; you hope to have your share of this feast of fat things on his holy Mountain, do ye then get on your wedding Garment, get prepared and come, Mat. 22. 1, to 15. thou art loath thy hope should make thee ashamed, then be thou prepared; he that hopes by the power of the holy ghost, must have his vain hopes voyded; he that hath pure hope, it purifies according to what he expects: have we great expectations for the Church of God, our preparations must be answerable when the Marriage of the Lamb comes, his wife makes her self ready; it is granted to her



to be arrayed in fine Linnen, clean and white, for the clean linnen is the Righteousness of the Saints, Rev. 19. 7, 8. could we see Saints industrious, effectual and suitable in their preparations; we might conclude, ye rejoyce and give glory to God, that the Marriage of the Lamb is come.

Have we hopes to be Vessels of honour, we must be prepared to every good work, 2 Tim. 2. 21. do we hope we are Vessels of mercy, we must be afore prepared unto glory, Rom. 9. 23. as ever we look to partake of the Inheritance of the Saints in light, we must see that we be made meet for it, Col. 1. 12 away with your expectations; if ye see not to your preparations, as ever thou expects to partake of any saving good to thy soul, publick good to the Church, Eternal good in the day of the Lord Jesus, be serious in this business of preparation.

3. Do it out of a holy indignation 2 Corin. 7. 11. what indignation! yea what revenge! O how thou hast gratified thy mortal Enemies in their designs upon thee, by thy not entertaining of the Lord Jesus; and how hast thou prejudiced thy entertaining of him, by not preparing for him! not only as thou fears to be damned for ever, and as thou hopes to be saved for ever, that thou savingly prepare for him, and partake of him: But as thou art



truly sensible of the wrong is done to God, thy own soul, and the Church by the want of due preparedness, and saving closure with mercy; so now be thou deeply humbled, to take holy revenge on thy self, O what mercy hath been obstructed, how oft hath it turned from us, upon the account of our unpreparedness! O what advantage hath Satan and his instruments gained by this! and who is to be blamed but our selves! O let us avenge our souls, God and the Church on our wretched hearts, and in a sort make amends by our greater diligence in this work

4. Do it for pity's sake, if thou have any pity on thy poor Ministers, the dear Lord Jesus, thy own precious soul, the poor Ministers have been slain for thy sake, and now they are revived for thy sake, they come to thee with yerning bowels and bleeding hearts, with beseechings in their lips, and tears in their eyes, hoping they shall speed better with you than formerly.

Will yee now spurn at their bowels and slay them over again? I am perswaded, that if the poor Ministers of Christ, who are so big with hopes and desires of your better acceptance of their message and Master; should now miscarry, it will be such a discouragement and death as they never it had.

So that either make ready and make welcome the Gospel and Kingdom of our dear Lord, as becomes you or you will have both the blood



blood of your selves and of your Ministers upon you.

Yea, if thou hast any pittie on the Lord Jesus, O the travels and sorrows he hath under gone for you ! and now if he might but see the travel of his soul he should be satisfied. *Isai. 53. 11.* All his pains and pangs over you would be nothing to him, if he might but see your souls born again, and *Zion* bring forth, might he but have such a deliverance he would forget his anguish *Job. 16. 21.* But alas if after all this you refuse him, or receive him sliely ( which is all one ) you crucifie him a fresh, and put him to open shame, what thinkest thou sinner, is it not enough he hath suffered ; but must thou go and act that bloody Tragedy over again ? canst thou find in thy heart to keep him out, and make him stand at the door, until his head be filled with dew, and his locks with the drops of the night. *Cant. 5. 2.*

Or for pitties sake to thy own soul, do thou get prepared for him and possessed of him, knowest thou not that he who sins against Christ, wrongs ( yea wounds to eternal death ) his own soul ? *Prov. 8. 36.* Seest thou not what fearful gashes are made in thy soul, all the while thou dost not duly closely with Christ, which makes others hearts ache and bleed, though thou hast no pittie on thy self.

5. Make ready for him and receive him now for shame do it, for very shame. Art thou not



ashamed to be undressed; yea, to ly snoring in thy sin till this time of day, *Rom. 13. 11.* Sute it is high time to awake out of sleep, what, yet in thy supine negligence, when so many poor souls are got up and got abroad?

The world is not wholly barren of instances, that may shame us out of our sloathfulness.

Yea such is the Lords kindness to us, as if he would shame us into a better frame: surely such carriage in a map towards us in far lower matters would be otherwise entertained by us, an *Ex. 6. 9. 14.* would blush and be ashamed to carty unsuitably to the Lord, who treated him with such kindness, as full and as free as his hand hath been stretched, out to us, he may withdraw his hand of mercy, and stretch out his hand in displeasure: and how can we for shame lift up our faces to him in a day of distress, who would not hearken to him in a day of grace?

6. Doe it for love sake, thou sayest thou loves the Lord Jesus and his people, his cause and his wayes: O shew it<sup>n</sup> this; this is the only course to please him and have all to do well, would you hear good news, and see good days. O then *make ready and be a people prepared for the Lord.* Else, what can we look for, but that he should smite the earth with a curse, *Mal. 4. 6.* Here; o here is the great impediment of all our good, we are unprepared, and come not up to a saving closure with Christ and with our mercy; the great defect is, that we  
do



do not all bend our endeavours after this preparatory work, would you ever hear this joyful sound let it lay you open, and lay you low as 1 Cor. 14, 24, 25. Would you have the vine of the Church to spread its branches, see also that it spreads its root, *Psal.* 80. 9, 10, 11. Would you have mercy to abide with you and yours, then do not vainly glory in it, nor foolishly abuse it, but humbly receive and wisely improve it, it is a word we are concerned to take special notice of *Jer.* 7, 8. to 17.

Now Sirs let some of these considerations prevail to press you to the preparation for and participation of gospel mercies, endeavour to make ready for the Lord Jesus. and what he brings with him, yea to make a saving closure with him, either for hope or fear, either out of a holy compassion or indignation, either for love sake, or for pity sake.

#### USE IV.

Serves to counsel and direct us in his great work of making ready for the Lord.

1. Let the council sinners how they may be prepared for, and partake of such mercy.

1. You must be diligent under the preaching and reading of the word for this purpose, the ministry of Christ and of his servants, is a preparatory and saving ministry, *Mark* 1. 14, 15. The



kingdome of God is at hand, repent ye and believe the Gospel, that repentance I suppose is preparatory, Jer. 23. 29. his word is not only as a fire, but as a hammer to break the rock in peices. Such preaching of the word and such parts of the word, must be chiefly attended, as may serve for this purpose: more especially the plain and powerful writings of good men, acquainted and experienced in these things, are of good use, diligence in attending such an end, will scarce fail of good success. Prov. 8. 34. 35. Watching daily at wisdom's gates, and waiting at the posts of her doors, at last thou finds wisdom, and so finds life. Who knows when is the accepted time, & which is the blessed word that shall first prepare thee for, and then perfect this good work? therefore attend all means and all times.

2. Retire thy self seriously to examine and consider thy condition. Lament. 3. 40. Let us search and try our wayes. 2 Cor. 13. 5. We must examine and prove our selves. Set a time a part, and set thy self (looking up to God the searcher of hearts) to enquire thoroughly how matters are by sound and sure rules, then pass a judgment upon thy self, fear not to know the worst of thy self, how many might have done well if they had acknowledged things to be indeed ill. If thou wouldst judge thy self, thou mightest not be judged by the Lord, 2 Cor. 11. 31. Alas what will it avail thee to deceive thy self and stop the mouth of conscience



a while ? to have the approbation and acceptation of others ? It is God that thou must have to do with, and he will judge righteously.

When thou hast judged thy self, leave it not so, but also consider of things seriously, *Dent. 32. 46.* Set thine heart to what thou hears, for it is not a vain thing, it is thy life, the Minister would set the word to thy heart in preaching : O but thou must also set thine heart to the word in meditating, this is usually a special means of casting the scales in the conversion of souls, *Psal. 119. 59.* outward means are in their place necessary, so are these internal means, when once a soul begins secretly and solemnly to think of things, there is hope of such a one. O ponder it in thy mind what will be the issue of this work, how dreadful if it be slighted, and how blessed the issue will be, if well managed, consider thou art dealing for thy soul and for eternity.

3. Get out of bad company and get into good company, *Jer 15. 19.* *Let them return unto thee but return not thou unto them.* shunning bad company must go along with meditating on Gods word, and both are requisite that we may be planted and fruitful trees, *Psal. 1. 1, 2, 3.* we either are like our company, or shall shortly be like it. O how doth any licentious or vain company damp the good motions were stirred in thee, and throw water ( as it were ) on the sparks kindled in thee, how indisposed and like them do we presently become, they either say in their words or shew in their carriage, that all this ado needs not.

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kingdome of God is at hand, repent ye and believe the Gospel, that repentance I suppose is preparatory, Jer. 23. 29. his word is not only as a fire, but as a hammer to break the rock in peices. Such preaching of the word and such parts of the word, must be chiefly attended, as may serve for this purpose: more especially the plain and powerful writings of good men, acquainted and experienced in these things, are of good use, diligence in attending such an end, will scarce fail of good success. Prov. 8. 34. 35. Watching daily at wisdom's gates, and waiting at the posts of her doors, at last thou finds wisdom, and so finds life. Who knows when is the accepted time, & which is the blessed word that shall first prepare thee for, and then perfect this good work? therefore attend all means and all times.

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a while ? to have the approbation and acceptance of others ? It is God that thou must have to do with, and he will judge righteously.

When thou hast judged thy self, leave it not so, but also consider of things seriously, *Dent. 32. 46.* *Set thine heart to what thou hears, for it is not a vain thing,* it is thy life, the Minister would set the word to thy heart in preaching : O but thou must also set thine heart to the word in meditating, this is usually a special means of casting the scales in the conversion of souls, *Psal. 119. 59.* outward means are in their place necessary, so are these internal means, when once a soul begins secretly and solemnly to think of things, there is hope of such a one. O ponder it in thy mind what will be the issue of this work, how dreadful if it be slighted, and how blessed the issue will be, if well managed, consider thou art dealing for thy soul and for eternity.

3. Get out of bad company and get into good company, *Jer 13. 19.* *Let them return unto thee, but return not thou unto them.* shunning bad company must go along with meditating on Gods word, and both are requisite that we may be planted and fruitful trees, *Psal. 1. 1, 2, 3.* we either are like our company, or shall shortly be like it. O how doth any licentious or vain company damp the good motions we stirred in thee, and throw water ( as it were ) on the sparks kindled in thee, how indisposed and like them do we presently become, they either say in their words or shew in their carriage, that all this ado needs not.

AN



And alas a little thing serves to draw us backward in our way, and cool us in our affections, and it may be we are more cold and careless than ever.

Withall get into good company, there mayest thou hear and see better, if they bee good company indeed, these will tell thee what God hath done for their soul, these will teach thee in the way thou shouldest go, and guide thee with their eye. These will call on thee *to go up to the mountain of the house of the Lord, who will teach us of his ways*, Isai. 2. 3. Yea they will call on you to repentance, *come let us return unto the Lord, for he hath torn and will heal us; he hath smitten, and he will bind us up*. Hos. 6. 1. They will be even drawing us to Christ, and after him, *Cast. 1. 4. draw me, we will run after thee*. If one be drawn more come, because that one draws others, these will watch over thee, and warn thee, they will call on God for thee, and encourage thee, and let not the people of God be shy of the company of such, *who would comfort with them on such account*.

4. Engage the prayers of those who can pray: and pray thy self as well as thou canst, it may be God may hear others for thee, when he will not hear thee for thy self, as he did Job for his friends, there is particular encouragement to such a course *Jam. 5. 15, 16. 1 John 5. 16*. Why do ye desire the prayers of Ministers and others, when any mortal bodily distemper is on you and yours: but do it not in the case of spiritual necessities, and maladies?



maladies? it were well the Churches prayers were more solemnly and frequently desired in soul-cases. O what wonders might their prayers do in heaven, and in thy heart.

But withal thy self, pray as thou canst, Jer. 31. 18. *Ephraim* bemoaning himself in his untowardness, begs converting grace: the Lord listens attentively and answers graciously, the poor *Publican* cries out for mercy, with countenance cast down, & smiting on his breast: Christ sends him not a way altogether without encouragement, its not meet such souls shou'd have much encouragement so soon. Even *Simon Magus* must himself pray as well as commend himself to the prayers of *Peter* and *John*. Act. 8. 22, 24. Others stretch out their hands to help us, and must not we lift up a hand to help our selves? hast thou not one sigh, one desire to send up to heaven for the salvation of a perishing soul? send up such as thou hast till thou hast better.

5. Lay the stress of the work where it should ly, and so fall to thy work, the stress of preparatory work, as well as of converting work, lyes in the good pleasure of God, and influences of his spirit, its not only convert me and I shall be converted, but convince me and I shall be convinced, John 16. 8. he leads us into the wilderness, Hos. 2. 14. and we come out of it leaning upon him, Cant. 8. 5. he works as he will and so do of his own good pleasure, Phil. 2. 13. When thou goes out in thy own light, & might thou tyres out thy self and firs down worse than thou was.



Yet having laid the stress of the work on him, neglect not thy work, for thy work and his are linked together, *Phil. 2. 12, 13.* God works all, yet do you work out, he workes out of his good pleasure, *therefore work ye with fear and trembling*, afraid to neglect that time, wherein he is pleased to work, and careful that you neglect no part of your work, for as we cannot work without him, so he will not work without us, he provides a pillar for our weakness, but not a pillow for our sloathfulness. Something we may do as men, and through common grace, therefore speedily and faithfully fall to the work in that way and method, the Lord leads thee. O soul slip not this good hour but hoyle up thy saile, and put to sea; this very Gale and Tyde may bring thee to a blessed Heaven.

6. Observe which way thy special impediments ly, that thou mayest oppose them, some have their temptation arising from presumption and security, against this thou needs to oppose the through consideration of the wretchedness of thy state by nature, the sinfulness of thy sin, the deceitfulness of thy heart, the danger of mistaking and miscarrying in this business, thus the Lord deals with a *Ladicea*, *Rev. 3. 16. 17.* this would serve to check that temptation.

Others have their temptations arising from prejudices and jealousies. O it can never be (saith the soul) that there should be mercy for a non-such sinner as I am. Besides (saith the poor soul) my heart



heart is nothing but deceit, I know not ~~were~~ to have it. To this thou must oppose the transcendency of his free and rich grace so absolutely and amply declared and urged in the gospel, *thus the Lord deals, Isa. 55. 1. 6, 7.* behold, here an Ocean to swallow up all thy sins how many or mighty soever.

Others have their temptations arising from worldly relations and concerns, such relations thou hast to draw thee back. such occasions to divert thee, such enjoyments to detain thee, and such dangers to deter thee. but to all these thou must oppose the considerableness and certainty of spiritual and eternal things: thus *Moses* dealt with his temptations in the like case, *Heb. 11. 24. to 28.*

Others from the differences and scandals of professors, indeed these are heavy stumbling blocks and hard to remove, the Lord enable you to leap over these blocks which ye cannot remove. To these temptations, thou must oppose the decree of God, he hath said of them both, *they must be, 1 Cor. 11. 18, 19. Mat. 18. 7.* And now poor sinners, who are so willing to hear the word, is it not a thousand pitties that all your affections and labours should be in vain, that they may not be in vain, take these counsels from the Lord and follow them.

2. Let me counsel the people of God, and direct them in their preparations for the Lord.



1. Understand what it is you are to prepare for, and what posture you are in for such things, for our expectations must regulate our preparations. Beloved, they are great things you expect at this day, though greater things you expect in Eternity. It is not a Kingdom of this world, excelling in worldly Authority and dignity, riches and pleasures, then would your preparations be worldly likewise, viz: numbers of men, weapons of war, political alliances; no, no. ye look for a new Heaven, and a new Earth, wherein dwells Righteousness, 2 Pet. 3. 13. to see new Jerusalem come down from Heaven, as a Bride adorned for her Husband, Rev. 21. 2. to hear the voyce from Heaven, come up hither, that the Church may be advanced into that heavenly Order of Gospel administrations was in the Primitive times, Rev. 11, 12. and 19. to behold your God, coming to rule and reward; to feed, gather, and lead his Flock, Isa. 40. 9, 10, 11. The ordinances in purity and liberty are precious, but it is for Christs sake; Jacob is revived to see the Chariots came from Joseph, because they told him Joseph was alive, and came to bring him to Joseph. O Christians, ye may look and long to see with open face his glory in the Gospel here, and to see him face to face in glory in Heaven hereafter. Shew us (O Lord) thy glory in spiritual Ordinances and operations, this shall stay our hearts a while, and prepare them for the great day of the Feast.

But



But now what preparations do these things bespeak, and how is it with us in that respect: the *Prodigal* when taken into favour, must be stripped of his rags, and put into his Robes, Luk. 14. The Church to be restored, must doff her filthy garment, and don her change of raiment, Zech. 3. for a day of espousals the Kings Daughter must be all glorious within, her Cloathing of wrought gold, so brought to the King in raiment of needle-work, Psal. 45. 13, 14. Sure we scarce look like a people designed for such glorious things; we look for the Kingdom of God, as the *Pharisees* did, and overlook it in our frames and lives. Alas! I fear this spirit and conversion will not serve the turn: I fear lest there must needs be another refining to bring to what we have been; yea, double refining to fit us for what God hath to do.

2. Let your peace be made with God, and a war waged with your sins, if your peace be not made, it can be no comfortable meeting, can two walk together if they be not agreed, Amos 3. 3. agree therefore quickly with thine adversary (or rather thine offended angry Father) whilst thou art in the way, Mar. 5. 25. Thou must pass through every Office of Christ, in making thy peace with God; in his Priestly Office he hath purchased thy peace by his death, and sues it out by his intercession, Ephes. 2. 14. in his Prophetical Office he preacheth thy peace by the Gospel, and speaks it by his spirit, Act. 10. 36. in his regal office, he creates  
and



and commands thy peace, for *he is the Prince of Peace*, Isa. 9. 6. thy own preparations and performances cannot make thy peace, it must be only in the Lord Jesus by the blood of sprinkling, and by his spirit sprinkling that blood on Christ, and by his spirit thou may'st and canst deal with God.

In making thy peace with God, thou must especially wage war with those sins whereby thou hast broken thy peace, Isa. 59. 20. *The Redeemer shall come to Zion, and to them that turn from transgression in Jacob*, saith the Lord, Jer. 18. 11. *every one must turn from his evil way*; what was it that parted thee and thy dear Lord, and set them as thy Enemy, to fight against them? that make-bite must be thy deadly Enemy which thou must pursue with irreconcilable enmity. O thou troubler of *Israel*, God shall trouble thee, and I will stone thee this day.

3. Make it your business to get into such a posture and frame as your God likes; what are the ways wherein he hath appointed us to remember him, and wherein he meets us? Isa. 64. 5. *there be we found*; what would we be found doing when our Lord comes? that let us now fall to, *and then be found at it, that we may be blessed*, Mat. 24. 46. Let me be bold to hint this to my my Brethren in the Ministry, that they fulfil their Ministry as faithful and wise Servants, as Rulers over his household, giving them their meet in due season: yea, let all the Saints take heed they be not



not found out of any of Christs Ordinances, especially that yee be not without that Ordinance, wherein he hath particularly enjoyned you to shew forth his death until he come, 1 Cor. 11. 24, 25. 26.

What frame and order is it, that he likes, let us get into that if we would be prepared for him, let all manner of pleasant fruits, *not only old but new be at our gates, which we have laid up for our beloved, Cant. 7. 13.* Old fruits, the fruits of that good old spirit in the people of God, how pleasant would they be now to him. O what a humble, serious, loving, lively spirit was among the people of God some years ago, much more in the primitive times; yea, now we must have new fruits for him according to those new engagements, we are under, and further advantages. The Lord hath put the Church into the primitive condition it was in, O that he would also put into her that primitive spirit, & put her into that primitive order, *Act. 2. 42. 4. 31, 32.* Yea, seeing we look for such things, that we be holy in all manner of conversation and godliness, and be diligent, *that we be found of him without spot and blameless, 2 Pet. 3. 11. 12, 14.*

Surely if we account him a friend indeed, we shall get things into that posture, and lay up much of that for him, which best pleaseth so great and good a friend.

4. Be still going out to meet him, and  
G waiting



waiting patiently for him, let the out-goings of your heart in pantings and prayers be frequent & fervent. *Psal.* 42. 2. 101, 2. *When shall I come and appear before him?* when wilt thou come unto me? will he bid thee let him go, let him alone? nay, he saith keep not silence, give me no rest, till I establish and make *Jerusalem* a praise in the earth, *Isa.* 62. 6, 7. If he should seem to put thee away, and put thee to silence; yet scale Heaven with *Jacob's* ladder, and wrestle it out with him, it may be thou mayest come off with the name of *Israel*; though thou think thy self a poor *Cananite*, a very dog, yet if thou wilt stick to him, thou mayest prevail, *Mat.* 15. 22. If she had success for her daughter, fear not but thou shalt speed for thy soul and for *Zion*.

See thou wait patiently for him, things are not ripened though resolved, therefore must thou give him time, wait though he hide his face, *Isa.* 8. 17. though he seem to delay his coming, yet wait on thy God continually. *Hos.* 12. 6. let thy waiting be watching, constant wakefulness and earnest expectation, as the watchman watcheth for the morning, *Psal.* 130. 5, 6. awake him at midnight as the poor Widdow, and wrestle it out with him till the day break as *Jacob* did. But thou, O Lord how long? yet not accounting it too long to wait his time. O for patience to bear his pleasure and wait his leisure.

5. Beware that nothing satisfy you but God,  
both



both for your selves and *Zion*, let nothing satisfy you but the special presence of God, according to the rate of former enjoyments and further expectations : no doubt Satan will try to take you off with some other object, or take you up in the means, or turn you back by some discouragement, but let your eyes be ever toward him, look through all means, and over the head of all opposition, *Moses* is a choice instance for this, nothing would serve him, but his God, and to see his glory, *Exod.* 33. and 34. *Chap.* A glorious Angel, great success, yea a *Canaan* it self could not satisfy him, he must have Gods peculiar presence or he would not stir one foot : yea he must see his glory, and he obtains it, liberty and plenty of ordinances themselves, (much less of worldly enjoyments) must not suffice us : shew us the Father and it sufficeth us, let us have the dear Lord Jesus in our bosome, and be filled with his spirit : if we enjoy any thing *Zion* must share with us though to our loss, but indeed we have no want of God, for others having the more : herein also the instance of *Moses* is observable, *Exod.* 32 10, 12, 13, 32. what great things would the Lord have done for him, if he would have suffered him to have taken a severe course with *Israel* ? nay, nay, rather would he have his name blotted out, and *Israels* put in the book, least Gods name should suffer, and how much may one *Jacob* or *Moses* do in this case, who sticks close and follows on, *Psal.* 99. 6, 7.



6. Take hold of encouragements, and renew engagements, doth he hold out any hints to you by his spirit inwardly, and his providence outwardly? take hold of him therein, doth the spirit of the Lord lift up a standard, doth he make bear his Arm in the sight of the Nations; then depart ye, depart ye, touch not the unclean thing, be ye clean that bear the Vessels of the Lord, for ye shall not go out with haste, nor go by flight: *For the Lord will go before you, and the God of Israel will be your reward*, Isa. 52. 11, 12. The daughter of Zion must not stay behind, but deliver her self from the daughter of Babilon upon Gods call: nor must she step before him. If we follow him penitently and prayingly, *He will cause us to walk in a way wherein we shall not stumble*. Jer. 31. 9. At his command and with his conduct go forward, though there be a red Sea before you *Exod. 14. 15.*

Renew engagements also, Jer. 50. 4, 5. Israel and Judah must go together, all their differences being laid aside and forgotten, they must go and weep & seek they shall also ask the way to Zion with their faces thither-ward, saying, let us joyn our selves to the Lord in a perpetual covenant never to be forgotten. This course of solemn engaging, being managed in right manner may be to good purpose in this case.



## U S E V.

Serves for tryal whether we be so prepared that we may safely and successfully apply the promise, apply mercy, *We must take heed how we build,* 1 Cor. 3. 10.

1. How do preparative means take with us? how do humbling doctrines and dispensations suit with us? how do we comply with such work? when the Lord knocks down thy proud spirit, and breaks thy hard heart with some sharper handling, can thou bear hard sayings and hard dealings too, its some good evidence of a suitable preparation. Thus *Hezekiah* said, *good is the word of the Lord,* *Isai.* 39.8, Yet it was but a sad word to him. Thus *Eli* saith, *it is the Lord let him do what seemeth him good,* 1 Sam. 3. 18. When thy high stomach cannot digest such work as this, thou art like to be at the brick-kilns a while longer, to take thy stomach down and to prepare thee better; a broken spirit, that can tremble at a threatening, shall have a promise, when like a humbled child thou accept the punishment and kisses the rod, the Father will wave his severities and fall to it with kindnesses.

2. How do our hearts take with the offers of mercy? its a heart duly humbled that accept of mercy, on its own terms with intimacy of affections. So free and holy are



mercyes terms, that proud and carnal spirits will not admit of them, till they be prepared, *the stout hearted are far from righteousness*, Isa. 46. 12. If our spirits take with the object in right manner, then are they duly prepared, if the most free and holy terms of the Gospel do unspeakably affect and please us, if our trouble have not brought us to this, we must under it again: that we may take mercy as it is, and as we ought.

Here may be an error on the other hand, for we may be over troubled, and then is our trouble excessive, when it doth unfit us for entertainment of tydings of grace, *Exod. 6. 9. they harkned not to Moses for anguish of spirit and cruel bondage*: then is our inward trouble not kindly, when it doth indispose us for sincere and sweet closure with spiritual comforts: therefore bring thy heart to the object and see how they touch in every point.

3. How doth our heart answer to the call of God, if the heart be prepared it answers readily to the call of God, as well as readily accepts of the offers of God, the heart complies with duty as well as mercy, *Psal. 27. 8. When thou saidest seek ye my face, my heart answered, thy face Lord will I seek*. David had a spirit of application to himself, wherein God spake to others as well as to himself, thou said, *seek ye*, my heart answered, *I*, he had also a spirit for action, his heart gave the answer to Gods call, indeed what God calls his to, he prepares them to, he writes the Law of the duty



duty in the heart, therefore soul art thou brought to his foot, *Isa. 41. 2.* that thou art ready to follow him whithersoever he shall lead thee? art thou bowed to his bent? that a little child may lead thee, even by a twined thred, if there be a hint from God, though thou was as a Woollie or young Lion before, *Isa. 11. 6.* then art thou prepared for mercy. But *Ezek 33. 31, 32.* His hearers would do nothing but attend the Ordinance, admire the instrument.

4. Doth the apprehension of free grace humble thee yet more? then was thou humbled preparatorily upon the apprehension of thy wretchedness, when thou art humbled perfectly upon thy apprehension of his rich grace. *Ezekiel 6. 9.* Such as escape shall remember the Lord and loath themselves, when God is pacified then is the soul confounded, cannot open its mouth because of its shame, *Chap. 16. 63.* When the Lord confers his Covenant mercies, then shall his people loath themselves in their own sight, for their iniquities, and for their abominations, *Chap. 36. 31, 32.*

Then may mercy be bestowed safely and successfully, when it works to more humility and holiness, therefore take a tryal and see how a taste of his rich grace will work with thee, then mayest thou apply more: yet in this cases we must proceed cautiously & gradually, as Physicians do, First, in preparing the body, then administering their remedies.



5. What mournings are there wherein ye find your selves out of order ? unfeigned bewailing of disorders and defects are well interpreted in the Covenant of grace. *Isai. 63. 15. to the 65. Chap. You have most sad complaints by the Church of their unpreparedness.* O how she laments her hardness and deafness, and such like distempers ! yet are there actings of faith intermixed, and the Lord resents her frame well, when the Ark was detained and confined, *all the house of Israel lamented after the Lord, 1 Sam. 7. 2.* It is not long, but we hear comfortable tydings, deep sense of our ill frame is the first step out of it ; yet its but one step, we must take heed we rest not in our complainings.

6. Are our endeavours answerable ? *2 Chron. 19. 3. Luk. 12. 47.* Not that we can prepare our hearts, but it pleaseth God we use the means. *Gal. 4. 16.* The Church labors to awake the *North-wind*, (or the spirit in his sharper workings) and the *South-wind*, (or the spirit in his more gentle gales) to blow upon her garden, that the spices may flow out, and her beloved come into her Garden. Its a good sign, to insist much on, and endeavour much after this work : but its dangerous when we take up with our tears and travels instead of Christ blood and travel. *Adam's* root and branch must be dried up, that we may be all in Christ, and have all from the free promise, that is the design of all his workings, and the event of our endeavours, if to any good purpose. In



In all this we had need to look to what we build on, *that it be not on the sand*. Mat. 7. 26. and how *we build on the right foundation*. 1 Cor. 3. 10.

USE 6. Serves for consolation to doubling souls in this case, whether as to their own particular condition, or the publick condition of the Churches of Christ.

1. As to the condition of a particular soul in this case of preparation.

1. Quest. *A sincere soul, that hath indeed received Christ, and closed with the promise begins to question all because it hath not been so sensible of this humbling preparatory work as others.*

Ans. Thou mayst not conclude against thyself upon this, for there is a great difference of times and cases.

1. There is a vast difference of times, gospel-times, and gospel-workings, differ from law-times and law-workings, in the legal administration there was more terror and trembling, when the Lord thundred from Mount Sinai, but we are come to Mount Zion, Heb. 12. 18. to 22. yet this excludes not fear and dread from the gospel administration as the Apostle shews in the conclusion of the same Chapter, there is use of Mount *Ebal* still, for our God is a consuming fire, only he is pleased to make us sensible in a more solid and silent manner, suitable to the adult generous state of the Gospel, and not to deal with us in that puerile and servile manner as of old.



Yea, there is a difference in Gospel-times, sometimes the light and grace of the Gospel shines forth and flows forth more clearly and plentifully: in darker times there might be more of legal dread; in the dark some things may appear more formidable than there is cause, as well as less formidable. It may be some have been more legal in their preaching than was meet, and after, it may be, fallen into the other extream: now the strain of working must needs be according to the strain of preaching.

2. There is also a considerable difference of cases, some are wrought on whilst Children, others grown up; some are of more gentle dispositions, others of more rough, some are greater sinners, and others less. *Timothy* wrought on while a Child, and *Lydia* a tender-hearted Woman; probably there was less ado, less noise in the work; but *Paul* and the Jaylor had more strong and sensible workings, had more violent throws and convulsions. See your advantage, who begin betimes to look after the Lord, and are not so settled and hardened in sin; probably you may have fairer quarter in the case, or rather are easilier overcome. See your advantage also, who are of more fair and civil behaviour, who are not plunged into notorious abominations, probably the work may come on more easily, and ye may not be plunged into such depths of trouble.



2 Quest. Another sincere soul may question all, because it cannot give such a distinct account of preparations legal and evangelical, as others can; and yet there have been mighty workings on thy heart.

Ans. This will not conclude against the work neither.

1. There may have been a distinct operation of the Law and Gospel in the work of preparation; though thou can'st not give an account of it, either the method of working was little observed, or much obscured, it may be it was little observed. Some Christians are not such Criticks in this point, and keep not such a journal of their spiritual affairs, these hinder much the glory of God and their own comfort, *Psal. 107. ult.* or the work was much obscured: thy morning was cloudy through many spiritual temptations and natural infirmities. And when the morning is so cloudy, how should one discern when the day-star riseth, when the day dawneth, and the Sun riseth, which yet know their time and place.

2. Thou may'st gather, that there hath been such a distinct work on thee, if thou own it in thy very soul, when thou hears an account of it; probably the work is wrought in thee, if thou findest the counterpart in thee, which answers to the Original that is shewed to thee; yet can it not always be



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be expected that there be that answerableness which in some there is, when an exact copy is set they are rare Schollars, who come up to write as fair as their Coppy : but its well, they eye it, aim at exactness, and indeed do somewhat like : so in this case.

3 Quest. *What measure of preparation is requisite to a right receiving of Christ, and closing in Covenant, a saving participation of the priviledg and benefit ?*

Ans<sup>w</sup>. All are not to be measured by one Standard ; we cannot set down the proportion.

1. It is according to the Lords arbitrary dispensation, 1 Cor. 12. 11. *he divides to every one as he will*, though it is not his will only, but his wisdom that regulates the thing ; to one he gives more grace and gifts, him he sees meet to humble and empty more for his preparation : one must be for more curious and honourable work, and therefore must be more hewed and polished for this purpose ; such a chosen Vessel must Paul be, and therefore (I suppose) had a larger proportion of preparation, *Act. 9. 4. 6. 15. 16.* Others may have lesser measures of these workings, and yet be saved ; but then their enjoyments are not so large, nor their service so eminent.

2. It must be so much as may conduce effectually



ally to its end ; its the end God looks at, and we must look at, that it be attained : so much preparation is necessary as serves to render the subject capable, but we must not insist too much on preparation, for (as one saith) *the promise is not made to the preparation, but to the coming*, Hol. 13. 13. *he is an unwise Son, that stays long in the place of breaking forth of Children* ; in this case therefore its good to observe our hearts as to such an end ; and if we find them not taking with the object, not framing to their work, then to <sup>insist</sup> ~~assist~~ more on preparation : but if they stay too long in, and lay too much stress on preparation, then must we put them upon their other work.

4 Quest. *What we should think of such a soul, which is at present only led on by example and affection, not having yet laboured under any particular Conviction or special trouble.*

Ans<sup>r</sup>. 1. This may bring thee to the means, by which the Lord may do thee good, and its more likely that the means may do thee good ; when thou hast affection to ordinances and instruments, its more hopeful thou may profit by them. *Nichodemus* his respect to Christ, made him take better with his plain doctrine, *John 3.* and *Zachens*, his desire to see Christ, must needs make way for his willing entertainment of him, *Luk. 19.* *the former comes to Christ, and is caught, the latter climbs the Tree, and is called.* 2. Yet



2. Yet this will not serve thy turn, but thou must pursue a through preparation: these preparatory humblings and breakings must take their place sooner or later; the great ~~failure~~ among our blessed Lords own hearers was in this, for in the 13th. of *Mat.* those three bad grounds wanted this work of preparation, yet was there some affections and fruits in them, but not to perfection and salvation, because this preparation-work went not through upon their hearts: therefore satisfie not thy self until the word close and grapple with thee, yea and give thee the fall, as 1 *Cor.* 14. 24, 25.

5 *Quest.* What goes to a sound and saving interest in the Lord Jesus?

*Ans.* There is something supposed to it, something wherein it consists, and something results from it.

1. There is something supposed to it, viz. sense of want of Interest, and that interest is to be had; we are by nature without Christ, without God, and without hope, *Eph.* 2. 12. and the Lord convinceth of the evil of that case, *Joh.* 16. 8. this sits close, and sinks deep, insomuch that its a wonder the soul is not sunk with it, but that God secretly upholds in the case.

So also there must be a sense that interest is to be



be had, else thou flees from him, as *Adam* did. *Thou must not say there is no hope*, Jer. 18. 12. thou must say, *there is no hope in thy present natural condition thou art in*; yet there is hope in yea of another condition, the ground is, because *Jesus Christ* is so freely given for, and offered to sinners *Enemies*, *Romans* 5. 8. 10. *1 Tim.* 1. 13. to 17.

2. *Something wherein this interest consists, viz. receiving him as he is offered, and yeilding thy self as he requireth*; receiving *Jesus Christ* as he is offered in the Gospel, *Job.* 1. 12. *Rev.* 3. 20. this is the lowest saving act of faith. *Lord, though I am nothing, have nothing, can do nothing*; yet would I entertain him to be all, to bring all, to do all; in his priesthood to be my *Righteousness* and *Intercessor*, and none else but himself, nothing else but what he hath done, *Phil.* 3. 9. *Isa.* 53. 12. in his propheticall office to teach me and lead me, and none else but himself, *Deut.* 18. 15. to 20. in his Kingly office to rescue and rule thee, *Isa.* 26. 13. *1 Cor.* 8. 6. he only is received, all other refused according to the terms of the Gospel.

Also yeilding up thy self to him, as he requirerh in the Gospel, *Rom.* 6. 13. 12. 1. the interest must be mutual, as there must be an acceptance of him, so a resignation of our selves; as receiving of *Christ* is the lowest act of faith, so yeilding our selves to him, is the lowest act of obedience, that is sincere and saving; this act must be deliberate, reckon-



reckoning what it may cost, *Luk. 14. 28.* it may cost life and all; so it must be entire, surrendering soul and body to be disposed of by him in all active and passive obedience as he pleases.

3. There is something doth necessarily result from this saving interest in Christ, *viz.* living on him, and living to him; if we have interest in him, we shall thenceforth live by Faith on him, *Gal. 2. 20.* if he be our own, we shall be led by a kind of instinct to live on him; Jesus Christ is the great principle our souls live by.

So living to him, if Jesus Christ hath interest in us, the great design of our lives will be to please, enjoy and honour him, *to live is Christ, Phil. 1. 21. Christ is all, Col. 3. 11.* this actual walking by Faith, and in obedience, will flow from, and follow upon interest, *Col. 2. 6. as we have received Christ, so we walk in him.*

This case is cleared by this sound rule, the prevalency of Christs interest in us, discovers the sincerity of our interest in him; but so great a case is not ordinarily resolved on, unless through long experience and strong temptations, *Phil. 3. 8.* in times of competition and opposition, *Mat. 10. 37. Luk. 14. 26.*

Second branch of this use of Consolation is concerning the Churches of Christ, from whom the Lord hath withdrawn his special presence, and amongst whom there have not been those signal influences, and about whom there have not been these



those signal providences of late, as of old. Let me say something by way of encouragement and endearment, as to the Lords approaching and appearing for the raising of the confidence and comfort of the Lords people, and let me say the more, because it seems at present to be a time of casting down, if not of treading down.

What I shall speak, is from what makes way for such a mercy, from the mercy it self, from the manner of bestowing it, from the concomitants and consequences of it; thou wilt believe sure if thou hast seen, but blessed are those who believe when they see not.

1. From what makes way for him, see whether there be not something to endear him and encourage thee: what mean these things thy eyes see and ears hear of?

1. His word goes before him: when he is coming, he sends this rod of his strength out of Zion, *Psal.* 110. 2. he sends forth his light and his truth, *Psal.* 43. 3.

His word goeth before to perswade the heart; in a Wilderness, he speaks to the heart for encouragement, *Hos.* 2. 14. the spirit of God opens and applies some word to the heart in the Churches case; when this is beyond any ground in the Creature, and before any appearance of the thing, and the event answers it upon manifold experience, this may be a sign to us.



His word goeth before to direct the way, Psal. 27. 11. Matthew 18. 19, 20. Such as hold fast, as keep his works to the end, and overcome, they shall have power over the Nations, ye he will give them the morning Star, Revel. 2. 25. 26. 28.

His word goeth before to effect the thing, Isaiah 55. 11. it shall not return voyd, it shall accomplish what he pleaseth.

2. His work goeth before him, Isa. 40. 10. when he comes with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him.

1. Its Character, its not only outward, but inward, yea first inward; the spirit of the living Creature stirs in the wheels, then the wheels move, Isa. 26. 12. Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us, Joel 2. 30, 31. I will shew wonders in the Heavens and in the Earth, Blood and Fire, and pillars of smok; the Sun shall be turned into darkness, and the Moon into blood before the great and terrible day of the Lord come, strange and dreadful dispensations.

His work is perfect, yet perfecting, Dentri. 32. 4. the whole work on Mount Zion must be performed, Isai. 10. 12. not that one dispensation doth all in the work of preparation, but it doth its proportion.

2. Its carriage; how is this work managed?

All



All is blasted before him, that might hinder his appearing to his people, or their looking to him, *Zeck. 2. 13.* All flesh must be silent before him, that our eyes may be alone to him, he alone exalted, *Isa. 2. 11, 12.*

A spirit of expectation and supplication is set on foot, *Jer. 29. 11. to 15.* the word set on the heart, and the heart is set on the thing.

All gives place that his designs may take place, all over-ruled or over-turned, falling in, or falling down, Mountains skip, *Psal. 114.* Land-flood is dried up, *Isa. 59. 19.* strong holds fall, *2 Cor. 10. 5.* stumbling blocks removed, stones gathered out of the way, *Isa. 57. 14, 15.* *62. 10, 11.* yea, sin it self, that wall of separation shall be broken down, *Joh. 1. 29.* though sins be sought for, they shall not be found, for he will pardon them whom he reserves, *Jer. 50. 20.* the very spirit of his mouth consumes; the brightness of his coming destroys, *2 Thes. 2. 8.* as the wax before the fire, the smok before the wind, so is all opposition before him, *Psal. 68. 1, 2.*

That his designs may take place, which shall come on step by step, for the wheels return not, when they goe, *Ezek. 1. 17.* there may be a pause, not a going back.

2. From the mercy it self. O the encouragements and endearments from the mercy it self



to be enjoyed ! it is God himself, his appearance, the apprehension of him ; if your King come, prepare your *Hosannas*, *Mat.* 21.

2. Its God himself : Its not any Creature, but God himself the best good, *Mat.* 19. 17. who is good essentially and originally, infinitely, and efficiently, as no Creature is. Whom have I in Heaven but thee, and there is none on earth I desire besides thee, *Psal.* 73. 25.

Its God in Christ, not God in himself, but in Christ, so the most suitable good, most suitable to our capacity, as he is in our nature ; most suitable to our necessity as in such office, *Job.* 1. 14. O pleasant thing to behold this glory so full of grace and truth !

Its God in his ways, not according to our fancies and humors, but according to his faithful word and almighty providence ; so he is the all-sufficient good, *Psal.* 84. 11. for the Lord God is a Sun and a shield ; the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly, *2 Cor.* 3. 18. we all with open face behold his glory ; he calls himself their all-sufficient God, and bids them walk before him and be perfect, *Gen.* 17. 1. they set him before them as their rich portion and sure protection, *Ps.* 15, 17.

Its God in you by his spirit, not some outward means and comforts, but God in you, to the most intimate good: the spirit of God searcheth



eth the deep things of God, and shews them to believers, 1 Cor. 2. 10, 11, 12. the grace of our Lord Jesus, and the love of the Father is with you by the Communion of the holy spirit, 2 Cor. 13. 14.

O Brethren, what a good is here, which may endear it self, and encourage your hearts? but alas the distance and darkness? therefore

2. The appearance of God is a further endearment of the mercy and encouragement to you. Gods Name is *I am*, he is the same: he is a God near as well as far off; yet in some respects he is said to approach and appear to his people in ways of grace and light. What is the mercy if it draw not nigh? what is the object of it, if it reveal not it self, *Psal. 36. 9* in thy light shall we see light. The Scripture expresseth these approaches and appearances of God to us: and we must take heed to it as a light in a dark place.

Its expressed to us by his stirring up himself and arising, *Psal. 80. 2* stir up thy strength. *Psal. 132. 8* Arise O Lord into thy resting place, *Psal. 102. 13* thou shalt arise and have mercy upon Zion. O blessed stirring, I all moves when he moves. A new Resurrection at his appearing.

Its expressed by shining forth and shewing light, *Psal. 80. 1. 3* thou Shepherd of Israel, thou



dwelt between the Cherubins shine forth, cause thy face to shine on us. Psalm 118. 27. God the Lord shows us light. Isaiah 66. 5. He shall appear to your joy. How doth he lighten the earth with his glory, when he looks down from Heaven! what greater good? Lord lift the light of thy countenance upon us, its expressed by visiting his people and caring for them, Isa. 64. 1. O that thou wouldest rent the Heavens and come down, 2 Corinthians 6. 16. As God hath said, I will dwell in them, and walk in them. Ezekiel 34. 23. 30. I will set up a shepherd over them, and he shall feed them. Thus shall they know that I the Lord their God am with them: and that they, even the house of Israel are my people saith the Lord God. And ye my flock, the flock of my pasture are men, and I am your God, saith the Lord God. And when he shall come, he shall feed his flock like a shepherd, he shall gather the Lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young, Isaiah 40. 10, 11. This is to give his people pastors after his own heart, and to give them pasture after their own heart.

Its expressed by his exalting of himself and kingdom, Therefore will he be exalted, that he may have mercy on you, Isaiah 30. 18. Gird thy sword upon thy thigh, and in thy Majesty ride prosperously because of truth, righteousness, and



and meekness, Psalm. 45. 34. In that day he assembleth her that halteth, and gathereth her that is driven out, and that he hath afflicted, and he will make her that halteth a remnant, and her that was cast off a strong Nation: and the Lord shall reign over them in Mount Zion. Michael 4. 6, 7. When the kingdoms of the World become the kingdoms of our Lord and of his Christ, and he takes to him his great power and reign, Revelations 11. 15. 17. He is alway exalted and reigns, but there is a time this shall be more manifestly, yet spiritually, 1 Timothy 6. 15. O then the Saints shall give thanks, be the Nations as angry as they can.

3. The apprehension of all this by the Saints is, that which makes up this endearment and encouragement. What is all sensible comfort, if the sense it belongs unto, be not in temper? how sweet when God is in our experience made out as it were to all our spiritual senses! it is approaching to the life of Heaven, were ye walk by light 2 Corinthians 5. 7. *Shew as the Father and it sufficeth us*, Joh. 14. 8. when God is apprehended and experienced by your senses in a spiritual way. That ye hear him speaking in his Ordinances and Providences, when he causeth us to hear his loving kindness, how joyful is that sound! *He spake unto them in the cloudy pillar*, Psalm. 99. 7. The promise is we shall hear the voice as well as see the Teacher. *Isaiah 30. 20, 21*. When the voice is audible



and answerable both in the Ordinances and in Providences, this makes excellent harmony. Zion's Daughter may rejoyce and sing with all her heart, when the Lord himself rejoyceth over her with singing *Zeph. 3. 14. 17.*

That ye see his face in gracious answers and glorious appearances, *Psalms 48. 8.* As we have heard, so have we seen in the City of God, what he hath said, and his have prayed, his hand hath fulfilled. How did David long to see his power and his glory in his Sanctuary, *Psalms 63. 2.* To see the Lord Jesus in his basest estate is astonishing, *Isaiah 63. 1.* But to see this King in his beauty how ravishing, *Isa. 33. 17.*

That ye taste your spiritual food and delights. taste as well as see how gracious God is, *Psalms 34. 8.* O fulness of joy in his presence, and pleasures for evermore, *Psalms 16. ult.*

That ye feel the stirrings of his life, warmth of his love, *John 6. 68.* None speaks like him, O what words of eternal life! as he breaths life, so love also, *John 14. 21.* The Fathers love, and the Sons love it passeth knowledg.

That ye smell (as it were) the sweet flowers of his garden, and perfume of his garments, *Cant. 4. 16.* *Psalms 45. 8.*

What



What are any priviledges or comforts in greatest liberty and plenty without these refreshments. *Psalms 4. 6.* What are the greatest sufferings if the Comforter be there. *Stephen* falls a sleep amidst a shower of stones, whilst he sees Jesus, these expressions and experiences of Gods love are the more endearing and encouraging after deep silence in Heaven, and dark hidings of his face, after he hath writ bitter things against us, and made us sick with sorrowing of us, we are hereby made more sensible of the mercy, and God is hereupon the more kind to his people.

3. From the manner of coming and communicating of himself, there is also much encouragement and endearment, the manner of bestowing, a kindness adds much to it.

1. Its so graciously, he doth it so freely and familiarly, O how free is his grace in his dealing in his owning you at first, and at his return he consults with nothing in you, but all in himself, he consults his own purpose and choice. *Jer. 29. 11.* I know the thoughts, that I think towards you, *Zech. 3. 2.* The Lord that hath chosen *Jerusalem*, he consults his Sones satisfaction and intercession, *1 John 2. 1. 2.* If we sin Christ is the propitiation and the advocate with the Father, so he was for *Peter*, when he was not in Case to pray for himself, *Luke 22. 32.* He consults his own absolute promise



promise and glorious name, *Ezek.* 20. 9. 14. 22. *chap.* 36. 31. 32. Alas there is nothing in us he hath to bottom his mercy, nor we our faith upon, but rather the contrary.

He doth it also so familiarly, in what meek frame and lowly posture doth *Zion's King* come? *Zech.* 9. 9. this is agreeable to the *Gospel-administration*, *Heb.* 12. 22. And since his Resurrection, we find the same spirit of condescension in his carriage toward *Thomas* and the rest of the Apostles.

Indeed this unparallel'd grace of God in Christ, [is that which overcomes the Soul entirely, and obligeth it everlastingly.

2. Its so wonderfully, that he reveals himself not only as to the greatness of the thing, in doing this greatness, and making known all these great things, *1 Cron.* 17. 19. but strangeness of the manner, that a root should spring out of a dry ground, *Isaiah* 53. 2. that dead ones, yea dry bones should live, *Ezekiel*, 37. that the Waters of the Sanctuary should rise from under the Threshold, *Ezekiel*, 47. 1. that refused stones, should be made head Corner-stones: its marvilous in our eyes, *Psalms.* 118. 22, 23. And that his Seed should grow we know not how, *Mark.* 4. 27.



That he should manifest himself to the meanest and vilest, as he appeared to the Shepherds at his birth, to the Women at his Resurrection, it is so wonderful, that some believe not, but wonder and perish, *Act. 13. 41.* others enter not, but fall through unbelief, *Hebrews 4. 7.*

11. *Isa. 43. 13.* I will work, and who shall let it? he comes through all discouragements, and doth his work through all opposition, *Hos. 6. 2.* his goings forth are prepared as the morning; the morning may be obscured, not obstructed; the work still goes on, though it appear not; great difficulties do way-lay special duties and mercies on purpose: darkness and distress is great, when the Lord ariseth on the Church, and his glory is seen upon her, *Isa. 60. 2.* much fear and weakness in the Church when the Lord comes, inasmuch, that not only she needs encouraging, *Isa. 54. 3, 4.* but her Messengers or Ministers are afraid to lift up their voice and speak out, though they are bidden say, behold your God, *Isa. 40. 9.*

Yea, means are low, and oppositions are high, on purpose that his grace and power may be the more seen: it was a performance of this when God brought his people to their straits at the Red-Sea, it was to get himself a glorious, everlasting



calling name, *Iſa.* 63. 12, 13, 14. Now  
 will I get me honour upon *Pharaoh*, *Exod.* 14.  
 17. It was a promise. *Deut.* 32. 36. 39. That  
 when his peoples power was gone and there was  
 none shut up or left: see now that I, even I am  
 he, and there is no God with me, I kill, and I  
 make alive. It is a prophecy (I hope) now ful-  
 filling, *Zeck.* 4. 6, 7. Not by might nor by  
 power saith the Lord of Hosts, who art thou O  
 great Mountain, thou shalt become a plain.  
 Hath the Lord left a pledge behind him,  
 when he withdrew himself, he will return? did  
 he leave a promise as *Ezek.* 11, *Job.* 14. 16, 17, 18.  
*Chapter* 16. 22. He will not forget it, did he  
 leave some experience behind him as his pledg,  
 as when he put his finger by the hole of the  
 Spouses door, *Gen.* 3. 4. Sure it was that we  
 might seek our beloved and find him.  
 And now hath he begun to return and to fall  
 to his work sure all shall not fail here *Iſa.* 66. 9.  
 Shall I bring to the birth and not cause to bring  
 forth saith the Lord? shall I cause to bring  
 forth and thus the womb saith thy God?

4. Its so abundantly he doth let out himself  
 and his kindness to his people, after he hath been  
 from them a while. O how encouraging and  
 endearing may this be: he doth it with all his  
 soul & therefore thinks nothing too much. I will  
 plant



plant them in this land assuredly, with my whole heart and soul, *Jer. 32. 41.* When one hath a mind to a thing, he needs not much ado, to be drawn to it : his pains and cost is but a little he layes out about it, now Jesus Christ would be among his Brethren, praiseing his Father, *Heb. 2. 12.* He rejoyceth in those habitable parts of the earth, *Prov. 8. 31.* the day of his espousals, is the day of the gladness of his heart, *Cant. 3. 11.* Its but little indeed at first, but much at last as the bigness of a mans hand, but shortly it covers the whole Heavens, like the dawning of the morning, which yet grows to perfect day : first reviving, then raising up, *Hos. 6. 2. 3.* the waters of the sanctuary swell by degrees, *Ex. 47.* At last the Lord becomes a place of broad rivers, *Isa. 33. 21.* Yea the knowledg of his glory is as the vast Ocean, *Haback. 2. 14.*

Your very losses shall enhance your gain, and your griefs your comforts : for your shame ye shall have double, and for confusion they shall rejoyce in their portion : therefore in their Land they shall possess the double. *Isaiah 61. 7.*

Indeed eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, *1 Corinthians 2. 9.*



I suppose he is speaking of what God reveales by his Spirit, and believers receive here.

Metinks enough should be said already, though not the one half as the *Queen of Sheba* said.

4. From the Concomitants and Consequences of his coming and appearing, their remains somewhat to be spoken from hence to encourage the people of God at this day, so far as their Experience or Expectation can reach in the case.

1. One thing attends his approaches and appearances is gathering and converting of souls: *Skilah* *Genesis* 49. 10. To *Siloh* shall the gathering of the people be, which is not only a flocking to Christ, but a turning to Christ. The Church that was forsaken for a small moment, shall be gathered with great mercyes *Isaiah* 54. 7. Yea, others must be gathered besides those, that are gathered to him. *Isaiah* 56. 8. When I come and dwell saith the Lord, many Nations shall be joynd in that day, and shall be my people. *Zechariah* 2. 10, 11. For where the Carcass is the Eagles will be gathered. *Matthew* 24. 28. This is a great blessing, and will be a blessed sign God is with us. O happy day when the fishers in the waters of the Sanctuary have occasion



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casion to go with their Nets and catch many, and not only with their Angles to catch now and then one !

2. Another thing is cleansing and cursing, *cursing* these waters of the Sanctuary have not only life, but cleansing from filthyness and from Idols : a new heart and spirit, *Ezekiel*, 36. 25, 26. I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in *Zion*, *Joel*, 3. ult. I will bring health and cure, and I will cure them. *Jeremiah* 33. 6.

Preparations rather discover the filthyness than purge it, rather move the disase than re- *move* move it, when Christ comes, he is as the refiners fire and the fullers sope, *Mal.* 3. 2. The blood of Christ Jesus cleanseth us from all sin, *1 John* 1. 7. The Spirit of Christ is a Spirit of judgement, and of burning to purge away the filth of *Zion*, and blood of *Jerusalem*, *Isaiah* 4. 4. The very leaves of the Tree of life are healing, and by touching the very hemme of his garment souls are healed.

3. Reviving and reuniting, this is another blessing among the train he brings along with him, *Ezekiel* 37. Witnesses not only dead but buried in the grave of their Captivity, yea their bones dryed, yet revived. And the two sticks (the houses of *Judah* and *Israel* dissenting Brethren)



Brethren, reunited, that which set the witnesses on foot, is the Spirit of life from God, *Revelations* 11. 11, 12 Life to their graces, faith then revives, *Isaiah* 8. 9, 10. *Chap.* 50. 7. to 10. Repentance revives, *Zachariah* 12. 10. Love revives, *Canticles* 2. 5. Godly fear revives, *Genesis* 28. 16, 17. *Jeremiah* 32. 40. Joy revives, *Isaiah* 66. 14. Humility revives, *Job* 42. 5, 6. Oneness of heart and way revives, *Jeremiah* 32. 32. When there is a filling with the holy spirit, ye are full of holy courage: when there is great grace upon all, there is a great deal of charity one towards another, *Acts* 4. 31. to the end. Such a condition as this must needs be encouraging: to see things thus, must needs be encouraging: yea to see any thing of it, or have any hope of it. O that I could say as *2 Peter* 1. 7.

4. Another Concomitant or consequent of Gods special presence is, marrying of his people and their fruitfulness. *Hosea* 2. 19, 20. I will betroth thee unto me in righteousness, in judgment, in loving kindness, in mercies, and in faithfulness, *Revelations* 19. 6. to 10. We have the marriage of the Lamb, upon his return to them, and their return to him, there is a renewing of the Covenant, and as it were a new marriage.

Then the Church is fruitful, *Hosea* 14. 5. He



He is as the dew to *Israel*, who then grows as the Lilly, casts forth her roots as *Lebanon*, *Malachy* 4. 2. When this Sun of righteousness doth arise upon those that fear his Name, they shall go forth and grow up as Calves of the stall, whil't thou was desolate thou wa'st barren, but now thou rejoycest because of the Bride-grooms voice: and thou art filled with the fruits of righteousness, which are by Jesus Christ to the praise and glory of God.

5. Building and dwelling, when he appears in his glory, it is to build *Zion*, *Psalms* 102. 16. I am returned to *Jerusalem* (saith the Lord) my house shall be built, *Zechariah* 1. 16. He whose name is the branch, grows up out of his place, and builds the Temple of the Lord, *Chapter* 6. 12. The name of this new *Jerusalem*, this second Temple shall be *Jehovah-Shamath*, the Lord is there, *Ezekiel* 48. ult. And I heard a great voice from Heaven saying, behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God, *Revelations* 21. 3. He fills all with virtue, and beauty, new spirits and blood, when he is with his people, *Haggai* 1. 13, 14. O what house doth he keep in that day.

6. Himself is the Church's glory and security, *Zechariah* 2. 5. He is a wall of fire about  
I her



her and her glory, in the mid't of her, striped of earthly Glory and Humain succor, himself is instead of both to her. He encamps about his house. *Zechariah* 9. 8. He will save them by the Lord their God; and will not save them by bow nor by sword, *Hosea* 1. 7. If he will save from outward dangers, as sometimes he doth, *Act.* 9. 31. Making mercy and truth righteousness and peace, truth and righteousness to dwell together in one Land, yet it appears that its the Lord himself that makes the peace, and keeps the peace in your borders; in *Judah* is God known, his name is great in *Israel*, in *Salem* also is his Tabernacle, and his dwelling place in *Zion*, there breaks he the arrows of the bow, the shield and the sword and the battel, *Selah, Psalm* 76. He breaks both the Arms and Armies of Enemies they feared, and of their friends they trusted in.

But the Church's great security as well as glory is spiritual, *Ezekiel* 37. 23. They shall defile themselves no more with their Idols, nor with their detestable things, nor with any of their transgressions. The Jews returned from captivity, have done with their Idolatry: if temptation return, and corruption prevail, its better we loose our outward than our spiritual Glory; we had better fall into suffering than sin.

7 Great

7. Great change in the common People doth accompany and attend the Lords coming and appearing to his people.

Sometimes his turning their hearts against them betokens his turning from them: and sometimes his turning their hearts towards his people, betokens his returning to them; in the Primitive times the common people favoured the primitive Christians, yea magnified them, whilst some persecuted them, *Act.* 2. ult. 5. 13.

Thus he makes Mount *Oliver* which is before *Jerusalem*, to cleave asunder, when he stands upon it, *Zechariah* 14. 4.

And the Churches, Enemies are cast down in their own eyes, perceiving this work to be wrought of God, *Nehemiah* 6. 16.

As the *Egyptians* cryed out the Lord fights for *Israel*, when the Lord divided the waters before his people, and made the Sea to overflow themselves. Then she that is the Church's Enemy shall see it, and shame shall cover her which said unto me, where is thy God? mine eyes shall behold her; now shall she be trodden down as the Mire of the streets, *Micah.* 7. 10.

Thus when the Lord turns, he makes all things



things to turn, and frame for the accomplishment of his gracious purposes and promises.

This I may be bold to say, that the men of this generation have had sensible demonstration who are the people of God, and where his cause is, for in this last Century since the coming out of *Babylon*, or the Apostacy, and the setting of their faces toward *Zion*, or the reformation; God hath signally blasted the designs and enterprises of the Anti-Christian party, and of others so far as they have helped them.

So that a man shall say, verily there is a reward for the righteous: verily he is a God, that judgeth in the Earth, *Psalms* 58. 11. and he also all along hath signally owned Christs party, (though humane policy and power have not been on their part) and hath helped others so far as they have helped them, his name hath been known to his adversaries, *Isa.* 64. And the Heathen say the Lord hath done great things for them, *Psalms* 126. 2. Is it not time then for the Church to say that his name is near, his wondrous works declare, *Psal.* 75. 1.

Let the dispensations of the Lord speak for themselves, & let the spirit him self bear witness there are three books we are to study much in this case, the book of the Scripture, the book of our hearts, and the book of providence, if we find it in the Scripture, it is writ there by the Spirit of God that we might believe it: if we find



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find it in our hearts writ by the Spirit of God  
there, then we do believe it, and therefore  
speak: but if it be found so legibly in the pro-  
vidences of God, that he who runs may read,  
then do all see and must believe. They will  
not see, but they shall see and be ashamed, *Isaiah*  
26. 11.

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The

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## The Conclusion.

**T**He great matter, in which all our thoughts and endeavours should terminate, is our due preparation for, and our saving closure, with the Lord Jesus; our working up for Heaven, and abundant entrance thereinto. As to what the Lord hath to do for his Church here, let it not become a snare to any; for what is all to thee, if thou have not a Christ, if all come not off with Heaven; besides the times and seasons are in the Fathers hands. Some have their Lott at a great distance, and live not when God doth this; only they see his day afar off, and rejoyce at it, *Job. 8. 56.* they see the promises afar off and embrace them, *Heb. 11. 13.* Some through the good hand of God do live in the Eve or preparation to such a Festival; among these, some see the promised Land, as *Moses on Pisgah*, but enter not for special causes, and especially unbelief, and leave the  
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appearance of that glory, the possession of *Canaan* to their Children, *Psal.* 90. 16, 17. for that is a Prayer of *Moses* the man of God; upon such an occasion as I conceive, others with *Calib* and *Joshua* do enter, being of another spirit and following the Lord fully, *Num.* 14. 24. with these we should long and labour to be prepared for, and possessed of such a good of his chosen on this side Eternity, if God see it good.

I say we must endeavour a preparation for, as a possession of such a spiritual *Canaan*, for the Kingdom of God must be waited for in us, in those gospel-principles and frames as are suitable to such a dispensation: indeed some preparation in this respect is meerly in order to such a mercy, & other preparations is a part of it; yea, this renovation of us into such another spirit by pouring his spirit from on high, and delivering us into the form of gospel-doctrine, is a great part of the mercy.

But that which our Souls may most certainly expect, and must most earnestly desire, is to be with him in the other world, *2 Cor.* 5, to see him as he is, to see his glory, to see him face to face, *1 Job.* 3. 2. *Job.* 17. 24. *1 Cor.* 13. 12. And for that purpose, that we be a people prepared for him in the life to come, according to our proportion in this life; for at the instant it



is of their departure hence, that the Saints upon  
their first glimpse of him in that open world,  
shall be presently and perfectly purged and  
transformed into his likeness. Even so come  
Lord Jesus, come quickly, *Amen, Hallelujah.*

*Finished*  
*Septem: 29*  
*1669. 1*



***FINIS.***

